THE

CHRISTIAN ADVOCATE.

MAY, 1823.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

A LECTURE ON THE SINAI COVENANT, AND THE GIVING OF THE LAW.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—Exodus, xx. 1, 2.

In all the divine dispensations there is an admirable mixture of *sovereign authority* and *condescending kindness.* By the *former*, we are taught to regard with reverence every thing that God *does*, or *says;* while, by the *latter*, we are encouraged to hope in his mercy, and confide in his grace. Thus, when about to promulgate his law to Israel, in a manner so terrifick as to make even Moses "exceedingly fear and quake," he reminds the people of his relation to them *as the Lord their God*, who had already redeemed them from bondage, and who was now going to confer upon them privileges, which should distinguish them from all other people, and constitute them a holy nation. Such indications of favour were well suited to prepare their minds to receive the law from the mouth of God, their Redeemer, as the rule of duty, and to acquiesce in the covenant propounded to them on this occasion; and which was designed to engage them, as a people, in a course of holy and cheerful obedience. By a similar mixture of terror, and mildness,—of judgments and mercies, the Lord is continually aiming to bring mankind to submit to his authority, and to accept the blessings of his grace. "Knowing the *terror* of the Lord," says Paul, "we persuade men;" (2 Cor. v. 11.) And, in another place: "We beseech you, brethren, by the *mercies* of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service;" (Rom. xii 1.) How affecting it is to see men pressing on in the broad road to perdition, in defiance of the varied means, used by the God of all grace, to reclaim them from the paths of the destroyer! Neither the thunders of Sinai, nor the accents of mercy issuing from the courts of Sion, will avail, without a divine energy, to conquer the obstinate wickedness of the human heart. How few of that favoured people, whose history we are tracing, profited by their peculiar advantages! Once, and again we hear the Judge of all the earth testifying against them, as "a seed of evil doers;—a people laden with iniquity;"—Their perverseness was handed down from generation to generation, so that when the Messiah, in the fulness of time, came to them as "to his own," and in fulfilment of the predictions of their own prophets, "they received him not." They would not come to him, that they might have life; and at this very hour, the remnants of their scattered tribes, are

pining away, under the withering influence of that awful imprecation, "*His blood be on us, and on our children!*" The sad effects of their rebellion and unbelief are recorded, in Scripture, for our admonition.—God grant, that we may know the day of *our* merciful visitation; and be enabled to pay due attention to the things that belong to our peace, ere they be hidden from our eyes!

Two subjects, nearly related to one another, claim our consideration, in this exercise; viz. *The giving of the Law*, and *the ratification of what is commonly called the Sinai-covenant.*

The children of Israel, reached the wilderness of Sinai, the scene of the transactions which we are now to contemplate, some time in the third month; i. e. from forty to fifty days after their leaving Egypt—which they did about the middle of the first month of their ecclesiastical year. Here they continued till the twentieth day of the second month, of the second year of their sojourning; i. e. within a few days of one whole year; when, as we are informed (Num. x. 11 and 12.) they removed into the wilderness of Paran. As the occurrences and communications of this period were deeply interesting, so the history of them occupies a large space in the books of Moses—extending from the nineteenth chapter of Exodus to the eleventh verse of the tenth chapter of Numbers, including the whole of Leviticus. It is of great use, in reading history, to notice carefully, and as distinctly as possible, the *time* and *place* of the events which it records. Chronology and geography are fitly called the *eyes* of history, because they contribute to the perspicuity and permanent effect of its narrations. We seldom remember long, or feel much interest in events, said to have taken place, we know neither *where* nor *when*. This idea should not be overlooked, in perusing the historical parts of the Bible. It will be found useful, even in catechising children, to accustom them to inquire in *what part* of *the world* and at *what time*, such and such facts occurred.

After the arrival of the Israelites at the foot of Sinai, some days were probably spent in making preparations for the giving of the law, and in those numerous institutions which were designed, not merely to distinguish them from other nations, but to make them a holy and a happy people. In the preparatory measures taken, as well as throughout the whole of the revelations and transactions that followed, Moses acted by divine direction, as the Lord's minister, and, in a limited sense, as mediator between Jehovah and his people. Accordingly we find him continually occupied in receiving messages from God and bearing them to the people, whose engagements and promises he regularly reports to *Him* who speaks from the top of the hallowed mount.

I. The *covenant*, which was ratified at Sinai, and which, from this circumstance, is called the SINAI COVENANT, seems to have been formed previously to the publication of the law. A few remarks, concerning its nature and design, may not be out of place here.—It is first propounded, in chap. xix. 5. &c.—"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."—When Moses, by divine command, laid this proposal before the elders, "the people answered together, and said; all that the Lord hath spoken, we will do."—The subject is brought into view, again, in chap. xxiv. at verse 3d and onward, where we have a particular account of the solemnities observed at its ratification. An altar was built, and sacrifices offered;—twelve pillars were erected as memorials of the compact;—the stipulations were read in the audience of the people, and they reiterated the promise:—"All that the Lord hath said will we

do, and be obedient: and Moses, (as was usual on such occasions) took the blood, and sprinkled it on the people, and said,—Behold, the blood of the covenant which the Lord hath made with you concerning all these words."—This covenant is, by some, confounded with the covenant of works, under which our first parents were placed; and by others, it is considered merely as a renewal of the one which was made with Abraham. But, in our apprehension, it is distinguishable *from both* by its *local* and *temporary character*, as we shall endeavour to show, presently. In regard to the covenant of works, in which Adam and Eve, as the representatives of their posterity, were a party, it was *violated*, as we all know to our sorrow; *but it has not been abrogated.* Its penalty is justly due to every transgressor, and will certainly be executed on every sinner of the human race, who, rejecting the hope set before him in the gospel, dies without a saving interest in Christ, the surety and advocate of his people in the covenant of grace. "There is no condemnation to them that are in Christ;"—but, the Redeemer himself says, "He that believeth not in the Son of God is condemned already:" —and, again, "He that believeth not the Son, hath not life; but the wrath of *God abideth on him.*" (John iii.)

The Abrahamic covenant, though resembling, in some respects, the one now under consideration, differs from it in its *visible seal;* and in the *promise* that in *Abraham's seed all nations should be blessed;* whereas the benefits of the Sinai covenant were limited by its terms, to the particular nation with which it was formed. The covenant with Abraham, founded upon the covenant of grace, was designed to exhibit the relation which God sustains to his church *as a visible community*, and is still in full force under the gospel dispensation, except that a change has been made in its *form* of *administration*, and *in its seal*—baptism having come in the place of circumcision. The Sinai covenant related, *chiefly*, to external conduct, with a promise of temporal blessings; and was intended to be annulled at the coming of Christ to bring in everlasting righteousness, and to break down the middle wall of partition between Jew and Gentile. What, then, it will be asked, was the nature and intent of the covenant in question? It was the *act of incorporation*, by which the turbulent and undisciplined tribes of Israel were constituted a *body politick*—a kingdom of priests—a holy nation, with God Almighty for their King and Law-giver:—It was the charter of their national rights, privileges and duties; and was designed, mainly, to place them in a fit capacity to receive, and preserve, and obey, with sentiments of loyalty and religious awe, the statutes and ordinances of God, about to be promulged, and entrusted, for a season, to their care and keeping. The form of a covenant, with its usual solemnities—sacrifices, mutual engagements, and the sprinkling of blood—seems to have been chosen on the occasion, in order to inspire the people with the greater confidence in the power and faithfulness of their Divine Ruler, and to secure all possible respect for his commands and institutions. From this period till the days of Samuel, when Saul, the son of Kish, was proclaimed king at Mizpeh, the government of Israel was a Theocracy; i. e. a government involving a close alliance between church and state,—and in which the Creator is recognised as Legislator, Chief Magistrate, and Supreme Judge, in all causes civil and ecclesiastical. Hence it is that God is often called in scripture, the King of Israel;—and the fact of his having been their Supreme Governor, in the sense just stated, is clearly disclosed, in the first book of Samuel, chap. viii. 4, &c. where we have an account of the breach of the national compact, on the part of the people, and of the consequent designation of Saul to the kingly office, in compliance with their obstinate determination to *con-*

form, in this particular, to the surrounding nations. "Hearken unto the voice of the people," (says God to Samuel, his faithful and praying minister) "for they have not rejected thee, BUT THEY HAVE REJECTED ME, THAT I SHOULD NOT REIGN OVER THEM."—"Now, therefore, hearken unto their voice: howbeit, yet protest solemnly unto them, and show them the manner of the King that shall reign over them."

If this view of the matter be correct then, it will be readily perceived, that the Sinai covenant was, in its leading features, distinguishable from those before mentioned, as well as from all others recorded in scripture. It was a national compact, requiring national obedience; and it guaranteed to the people concerned in its provisions, the possession and use of a certain tract of country, with political existence and protection, so long as they, in their *corporate capacity*, maintained their allegiance and fidelity to their God and King, *but no longer*. It was not intended to give or secure eternal life to any one. Pious individuals were, *then*, as they are *now*, *justified* and *sanctified*, and *saved*, on the ground of another covenant,—a covenant mediated by the Great High Priest of our profession, Jesus the Son of God. This blessed covenant, and that of Sinai are compared, and the superiority of the former to the latter demonstrated, with conclusive evidence, by the writer of the Epistle to the Hebrews; see, particularly, chap. viii. 6. &c. "But now hath he, (i. e. Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises; for, if that first had been faultless, then should no place have been sought for the second: For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt; because *they continued not in* my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be their God, and they shall be to me a people."—It ought to be carefully noted that when the apostles speak, as they frequently do, of the *old covenant*, that had become antiquated, and "was ready to vanish away," and was, in fact, abrogated, and of no force under the Christian dispensation, they mean, not the covenant with Abraham, but that of Sinai, which was *local*, *national*, and *temporary*, in *its nature*. Those who wish to see a masterly discussion of this subject, would do well to read Dr. Owen's exposition of the sixth verse of the eighth chap. of Hebrews.

On the promulgation of the law—the other principal topic for consideration in this lecture—we shall say but little. The scene is described by the pencil of inspiration, in a style and manner, which would be impaired by any comment that we could offer. It was the most stupendous display of God's glorious majesty that ever was made, in the present world, excepting that which attended the crucifixion of Christ; and its effects, so far from being confined to the Jewish nation, will be felt, and seen, and admired, till the end of time.—The multitudinous house of Israel, after suitable and significant ablutions, having been taken into covenant with the Almighty, are ranged, in reverential attitude, along the foot of the sacred mount, to hear the Most High speak to them, from his cloudy chariot: "And it came to pass, on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled—And Mount Sinai was altoge-

ther on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount *quaked greatly:* and when the voice of the trumpet sounded long, and waxed *louder* and *louder*, Moses spake and God answered him by a voice." Exod. xix. 16. 18, 19.—"And God spake all these words, saying," (as it would seem, by way of preface, to relieve the people from the overwhelming terror of the scene) "I am the Lord *thy* God, which have brought thee out of the land of Egypt, out of the house of bondage." Then follow the commandments, statutes, judgments, and ordinances, which, with various historical matter interspersed, occupy upwards of fifty-six chapters in the Bible. And it is important to observe here, that by the law, as promulgated on this memorable occasion is meant comprehensively, all that was delivered by God to the Israelites, during their stay at Sinai; the delivery of which must have occupied several weeks, if not months. Moses was twice in the mount, receiving divine communications,—forty days each time;—and it seems quite improbable that so much time would be taken up, in delivering the ten commandments. The term *law*, then, taken in the large sense just stated, is threefold; *moral*, *political* or *judicial*, and *ceremonial:* or, in other words, the laws and ordinances given at Sinai, and to which the people were obliged by covenant to yield obedience, were of three kinds, viz. 1. *Moral precepts*, comprising the principles of our duty to God and to our fellow creatures, at all times and in all states of society. 2. *Judicial statutes*, adapted to the theocratical government under which the people were placed —all of a benign tendency, but some of which are unsuitable to be introduced into other forms of civil government; because they were intended for a particular people, in peculiar circumstances, and only for a certain, definite period. 3. *Ceremonial rules* and *regulations*, relating to the priesthood, the tabernacle, the sacrifices, the holy seasons, and religious rites peculiar to that obscure, typical and burdensome dispensation. To this class the New Testament writers refer, when they speak of *the law* "as making nothing perfect,—as being an intolerable yoke,—as having a shadow of good things to come." These three kinds of laws are intermixed in the Bible; but they are distinguishable; and the Biblical reader will find it greatly to his advantage to remember the distinction, and, so far as he can, to refer every precept to its proper class.

The first class, i. e. *the moral precepts*, which we are mainly concerned to know, and to keep religiously, is summed up in the *Decalogue*, or Ten Commandments. These *alone*, it is believed, were written by God himself, on the two tables of stone delivered to Moses, and which were preserved with so much care, in the ark of the covenant,—a small coffer or chest, of rich materials and curious workmanship—which, with its lid, the mercy seat, and its two symbolical images, called cherubim—is minutely described. Exodus xxxvii. 1. &c. The first four commandments are supposed to have been written on one of the stones, and the remaining six on the other; which has given rise to the common distinction; THE TWO TABLES OF THE LAW; the one teaching us our duty to God, and the other our duty to our fellow men. We have not time at present to unfold the import and various bearings of these *densely rich* precepts. They may be viewed as a new edition of the law of nature, or of the rule and measure of moral rectitude, which was originally impressed upon the heart and conscience of man, by the finger of his Creator. It would be saying little, to say that the decalogue, consisting of ten short and easily remembered precepts, is the *purest*, the most *comprehensive*, and the most *sublime* system of practical

morality, with which the world has been blessed;—indeed, nothing of the kind, on earth, will bear a comparison with these holy and immutable *principles* of *right*, excepting that unrivalled epitome of them by Jesus Christ: "Thou shalt love the Lord thy God with all thy heart, soul, and mind; and thy neighbour as thy self." Mat. xxii. 37. &c.

The giving of the law commenced on the fiftieth day from the departure out of Egypt; and as the latter event was commemorated by the Passover, so the feast of Pentacost, a word signifying *fiftieth*, while it served as a thanksgiving for the fruits of harvest, celebrated also the promulgation of the holy commandments, as a blessing never to be forgotten. It is remarkable that our Saviour's death and resurrection took place at the time of the Passover; and fifty days afterwards, the day of Pentacost was rendered *doubly* and *eternally* memorable by the miraculous effusion of the Spirit on the Lord's apostles, attended by the impressive and appropriate symbol of "Cloven tongues, like as of fire." The power of the Holy Ghost was imparted, and the ministry of reconciliation fully instituted, fifty days after the Redeemer's triumphant victory over death and the powers of darkness. Let us be thankful for the good things, shadowed forth and typified by the law and its wonderful appendages. And may God make them useful to us, as means of bringing us to Him who is "the end of the law for righteousness to every one that believeth!" Let us close this exercise, in the sublime and touching language of inspiration, Heb. xii. 18—29: "For ye (Christians) are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven; whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: For our God is a consuming fire." W. N.

FOR THE CHRISTIAN ADVOCATE.

EXPOSITION OF THE 110TH PSALM.

"1. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2. The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.

3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth.

4. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

6. He shall judge among the heathen.

he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7. He shall drink of the brook in the way; therefore shall he lift up the head."

That this psalm constitutes a portion of sacred writ, has not, so far as we know, been questioned.

Neither the *time*, nor the *occasion* when it was written, can with certainty be determined. The probability is, that it was composed soon after the translation of the ark to Jerusalem; when the promise was made to David, that the Messiah should come out of his family.

That "the sweet singer of Israel," was the penman of this psalm, appears from the title,—a psalm of David, which is a part of the sacred text. It is true, some critics have translated the words לדוד מזמור *le-david mizmor*, a psalm concerning David. But a slight acquaintance with the Hebrew idiom, will, it is thought, satisfy the unprejudiced mind, that such a rendering is quite unnatural. The fact is, the literal meaning of the words above mentioned is, A psalm *to* David, thereby intimating not only that David was the writer of the psalm, but that it was given to him, by the Holy Spirit.

To precisely the same conclusion are we led by the words of the Saviour, Matt. xxii. 43, 44, where a part of the psalm is quoted, and where David is, in the most explicit manner, declared to have been the writer.

But the most important question in entering upon a consideration of this portion of God's holy word is, of whom does the author speak?

Some have said of Hezekiah, others of Zerubbabel, others of Abraham, and others again, of David king of Israel.

But the true opinion, and that also which is most common, is, that this psalm is to be understood concerning the Messiah. This is abundantly evident from the express testimony of the New Testament. In the twenty-second chapter of Matthew, beforementioned, the Redeemer asks, "How doth David call Christ Lord, saying, the LORD said unto my Lord, sit thou at my right hand," &c. plainly intimating, that the psalm referred to him: for on another occasion he declared himself to be "the Messias which is called Christ." So also Peter, Acts ii., and Paul, 1 Cor. xv., and the author of the epistle to the Hebrews, (if, indeed, he be other than the apostle Paul,) i. chap. not only quote this portion of sacred writ, as referring to Christ, but from it demonstrate his divinity, and also that he sustained the offices of both king and priest.

That the Jews in the time of our blessed Lord, understood this psalm to refer to the Messiah, is clear. For we read that on the Saviour's putting the question to the Pharisees, "If David call Christ Lord, how is he his son?" that "no man was able to answer him a word; neither durst any man from that day forth, ask him any more questions."

And there is no doubt but that the ancient Hebrew writers, as well as more modern Jews, were of the same opinion. In proof of this assertion, many passages from their writings, might be quoted—we shall content ourselves with a single citation: "The Holy God," says Rabbi Joden, will place King Messiah at his right hand as it is said, 'The LORD said to my Lord, sit thou at my right hand,'" &c.

Indeed the internal evidence of the psalm in favour of the opinion, that it relates to the Messiah and to no other, is so strong that one would think it could not be resisted. This evidence it is proposed to bring particularly into view, as we proceed in the exposition.

"The LORD said to my Lord," &c.

The word rendered "said," in the original נאם *ne-um*, is one which is used concerning divine inspiration; and indicates that the writer, in the composition of this psalm, was under the immediate influence of the Holy Spirit. This our Lord confirms, when he says, that David *in spirit* called Christ, Lord.

From the use of the word, אדני

Adoni, in this place, an argument may be fairly drawn, in favour of the applicability of the psalm to Christ. For there was no one among men, whom David, at the head of his kingdom, could, with any propriety, call his Lord, his superior, his sovereign.

Jehovah said unto my Lord, i. e. Christ, "Sit thou at my right hand."

This phrase is to be understood, Οεοπρεπως, in a manner worthy of God. It denotes a participation in the highest power and dignity with God. Phil. ii. 9, &c. "God also hath highly exalted him, and given him a name which is above every name," &c. See also Zech. vi. 12, 13.

Hence a second argument in favour of the opinion that the psalm should be referred to no other than the Messiah, the Christ of God. For to what man, or even angel, "said he at any time, sit thou at my right hand," &c.

It is added, "until I make thine enemies thy footstool."

The enemies of Christ, are all those who simply *neglect* to enlist under his banner. "They who are not *for* me, are against me." These shall be put under his feet; in allusion to the practice of eastern princes, who used to tread upon the necks of their conquered enemies, Josh. x. 24. Judges i. 7.; thus denoting their forcible and complete subjection. The expression in the original is very strong.

"*Until* I make," &c.

By this phraseology we are not necessarily to understand that Christ, when he shall have obtained the victory over all his enemies, will cease to reign. The particle translated "until," does not require this interpretation. For in other passages, it denotes only the continuance of a particular state of things, to a certain time, without any exclusion of the time following: e. g. Gen. xxviii. 15. The LORD, in addressing Jacob, says, "For I will not leave thee, *until* I have done that which I have spoken to thee of;" where the same word is used as in this case: See also Ps. cxii. 8. It is true, indeed, that as Mediator, there will be a termination of his reign: "For the end cometh, when he shall have delivered up the kingdom to God even the Father." But it is no where said, nor even hinted, that Christ as God, shall then cease to reign.

2d verse.—"The LORD shall send the rod of thy strength out of Zion."

The psalmist having, in the first verse, spoken *of* the Messiah, now addresses him.

"The rod of thy strength;" an Hebraism, for thy strong rod, thy powerful sceptre. And as Christ's kingdom is spiritual, the sceptre must mean his word, sent forth with power, "out of Zion," i. e. out of Jerusalem, which was a part of Zion. See Jer. xlviii. 13, &c. "The law shall go forth out of Zion." "Rule thou," &c. is rather a prediction, than a command.

"In the midst of thine enemies," peculiarly emphatic; signifies a sovereignty penetrating the inmost recesses of the soul. See Heb. iv. 12, where the word of God is said to "pierce even to the dividing asunder of soul and spirit, and of the joints and marrow, and to be a discerner of the thoughts and intents of the heart."

The first clause of this verse presents us with a third argument in proof of the position, that this psalm is applicable to Christ alone. For the phrase "rod of thy strength," seems to intimate that the king has inherent, natural strength, sufficient to vanquish his enemies; this could not, with truth, be said of any terrestrial king.

3d verse.—"Thy people shall be willing in the day of thy power, in the beauties of holiness."

The first word in this verse, has, in the original, much force, as well as beauty. It signifies a body of men intimately connected, and as it were bound together.

The word rendered willing, is a substantive, signifying "voluntarinesses," "free will offerings;" it is in the plural number, to give the expression more strength. The Hebrews frequently, when in want of a superlative, use a plural substantive:

this word then, might be translated, "most willing," or "all readiness."

"In the day of thy power," i. e. when thou shalt send forth the heralds of the gospel to subdue the world unto thyself.—"In the beauties of holiness;" either adorned with the gifts and graces of the Spirit, with which all the people of Christ are clothed; and thus reference is made to the sacred garments of the priests; see Exod. xxviii. 2. Or, as it might be rendered, "in the temple of thy holiness;" i. e. in thy sanctuary.

"From the womb of the morning thou hast the dew of thy youth."

To aid in ascertaining the meaning of this part of the verse, which Poole remarks, is judged the most difficult and obscure of any in the whole book, let the point be placed after holiness. This change we are authorized to make if the sense require it: because, though in the original the point comes after the word rendered morning, yet it is frequently the case that the accent is used, not so much to indicate a pause, and thus to separate the different parts of a sentence, as to point out an inverse order in the construction: thus, according to the above rendering, we shall have, "The dew of thy youth is to thee, from the womb of the morning."

The word לך *lecha*, translated "to thee," in this clause, may be considered as either a pronoun or a verb. Venema, differing from most others, thinks it a verb. If so, the reading will be, "The dew of thy youth shall *come*, or *flow*, from the womb of the morning." If, with those who prepared our English version of the scriptures, we call it a pronoun, the sense will be about the same.

Dew in scripture is often used as an emblem of multitude: "The dew of thy youth," i.e. thy young men, or the multitude of thy youth.—Now if the prefix מ *mem*, in the word rendered "from the womb," be translated *more than*, as it is in many places in the Old Testament, (see Job. xxxv. 2 Ps. iv. 7. Is. x. 10, &c.) the meaning will appear exceedingly simple and obvious: "Thy young men," or, "thy young men *like* dew," the note of similitude being understood, "shall come, or flow, or be, to thee, more than the womb of the morning," i.e. than the dew of the womb of the morning. See a similar ellipsis, Ps. xviii. 33. "He maketh my feet like hinds," i. e. like hind's feet. So that the plain English of the part of the verse under consideration is, *thy converts shall be more numerous than the drops of the morning dew.*

4th verse. "The Lord hath sworn, and will not repent;"—thus do the certainty and importance of the thing sworn, appear.

"Thou art a priest forever, after the order of Melchizedek."

The term, כהן *cohen*, translated priest, has in the Old Testament, both a civil and religious sense; though in the former it is seldom used. Thus David's sons were כהנים *cohanim*, of their father, i.e. his ministers of state; and Zadok and Ahimelech were כהנים *cohanim*, of God, i. e. priests; 2 Sam. viii. 17, 18. The Jews, in order to get rid of the doctrine of the Messiah's priesthood, a doctrine which involves them in great difficulties, insist upon it that כהן *cohen*, is used in the civil sense in this psalm. This opinion may however be easily refuted, even upon their own principles. They admit that the predictions concerning the Messiah require that he should be a sovereign, a king upon his throne. But according to their explanation, כהן *cohen* is to be referred to a prince, a minister of state; and therefore cannot be applicable to their Messiah at all.

That *priest*, is the proper rendering of this word in the passage before us, is evident; 1st, from the use of the same word in a similar manner, Gen. xiv. 18, where Melchizedek is represented as discharging the duty of a priest, by blessing Abraham, and receiving tithes; 2d, From other passages where the Messiah is called a priest, Zach. vi. 3, compared with Jer. xxx. 21, and xxxv. 15. 18. see

also Isa. liii. 10.—3d, In the epistle to the Heb. v. 6, and vii. 17. 21, where this part of the verse is translated into Greek, ἱερευς, which always signifies a priest in the religious sense of the term, is the word which answers to כהן *cohen*, of the Hebrew.

"A priest *forever;*" i. e. "after the power of an endless life." "But this man, (Christ) because he continueth ever, hath an unchangeable priesthood:" "He ever liveth to make intercession." Such is the explanation of לעולם *leolam*, forever, given in the epistle to the Hebrews, vii. 16. 24, 25.

As it respects the word דברתי *dibrathi*, rendered, "after the order," it is scarcely necessary to say that it has received different translations. It may be rendered, "according to my word," or "to my constitution." But י *iod*, at the end of a word, is frequently an expletive. And, in this passage, even Aben Ezra and David Kimki acknowledge it to be redundant. We are under no obligations, therefore, to give the word the above translation. It may with equal propriety, and to better advantage as it regards the sense, be rendered, "according to the order." The author of the epistle to the Hebrews, and we want no higher authority for the Hebrew דברתי *dibrathi*, uses the words κατα ταξιν; these he afterwards explains by κατα την ὁμοιοτητα, as synonymous with κατα ταξιν. The priesthood of Christ then is *after the manner*, or *according to the likeness*, of that of Melchizedek.

Some of the points of resemblance are the following: 1st, In name; Melchizedek signifying, *king of righteousness;* and Christ being called "the Lord our righteousness."—2d, In origin; Melchizedek was not a Levitical priest, he had no genealogy in the tribe of Levi; and Christ is not of the tribe of Levi—"for it is evident that our Lord sprang out of Juda."—3d, As to duration; Melchizedek "abideth a priest continually, i.e. throughout his dispensation; and the scriptures declare the priesthood of Christ to be "unchangeable."—4th, In the case of each, the kingly and priestly office was united in the same individual.—5th, As to dignity; Melchizedek is represented as superior to Abraham and the Levitical priests; inasmuch, as they and he paid tithes to Melchizedek: so also is Christ far greater and more excellent than they, inasmuch as he was constituted a priest after the order of Melchizedek, and that with an oath, and moreover, receives the unfeigned homage of all who love the truth.

5th verse. "The Lord at thy right hand, shall strike through kings, in the day of his wrath."

By the term *Lord* here, we are, most probably, to understand the Messiah; and so this is an apostrophe to Jehovah concerning the Son. For in the first verse, he is called by the same name, אדני *Adonai*, my Lord; he is also there represented as at the right hand of Jehovah, in like manner as in this verse. This explanation seems best to agree with what follows. For he is spoken of as "striking through kings," "judging the nations," &c. And we are expressly told that all judgment is committed to the Son.

The meaning of this, and the following verse, is obvious. The great victory of our Lord over all his enemies is clearly pointed out. There is peculiar force in the term מלכים *melachim*, kings. It appears to refer to the great ones of this world; thus showing that destruction will inevitably overtake them, should they be found in the ranks of the Messiah's enemies.

6th verse. "He shall judge among the heathen," i.e. condemn and punish nations who oppose him,—"He shall fill the places," perhaps *fields*, "with the dead bodies;" so great shall be the slaughter. "He shall wound the heads over many countries." The word rendered "heads," is singular. It may mean the devil, the prince of this world, or antichrist; or the singular may be put collectively, a case not uncommon, for the plural; and thus reference may be had to princes, who are over large districts of coun-

try. His victory shall, in one word, be complete.

7th verse. "He shall drink of the brook in the way; therefore shall he lift up the head."

Hitherto the psalmist had spoken of the Messiah as a mighty conqueror, obtaining great victories, and meeting with constant success. But lest any should mistake his true character, plain intimations are here given, that before he should obtain the power and glory mentioned in the foregoing verses, he should be greatly afflicted. *Waters*, are frequently used in the scriptures to signify sufferings, Ps. xlii. 7, &c. And to drink of the waters, means to experience afflictions, Jer. xxv. 15. Isa. li. 17, &c. Thus in the New Testament, the question is asked, "are ye able to drink of the cup that I shall drink of?" &c. And how much more forcible the expression, when it is said, "he shall drink of the torrent." For to drink of a cup signifies but a portion of sufferings which one might be required to undergo: but to drink of the brook, or torrent, in this place, means to experience the highest degree of suffering.

"Therefore," here, is not a causal particle, but merely one indicating the event or consequence of the Messiah's humiliation. Then "shall he lift up the head." Then shall he rise from the dead, be exalted to a seat at the right hand of the Majesty on high, and thenceforward reign powerfully and gloriously.

1. The proper divinity of our Lord and Saviour Jesus Christ, is unquestionably and impressively taught in this psalm. An interesting comparison may be made of what is affirmed in the first verse of the psalm, with the enrapturing vision which cheered the last moments of the first Christian martyr, as recorded in Acts vii. 55, 56.

2. The offices of Christ are distinctly taught in this psalm. His *kingly* office—in subduing his people to himself, and in "ruling in the midst of his enemies."—He is expressly and most solemnly declared to be a "*priest* forever after the order of Melchizedek."—And his *prophetick* office is referred to, in those operations by which his people are "made willing in the day of his power"—by which they are inwardly *taught*, as well as sweetly constrained, to yield themselves "a living sacrifice to God."

3. The danger of opposing the cause and kingdom of Christ, is here alarmingly exhibited.—Feeble mortals set themselves in opposition to the mighty God; and whatever be their rank or character, it would be their wisdom to recollect, before it be forever too late, that "He shall strike through kings in the day of his wrath."

4. The hastening and glorious triumphs of the exalted Redeemer, in the conversion of the heathen, and the multiplication of renewed sinners in all places, is here set forth, in the most lively and animating description—Oh! come the happy day, when he "shall judge among the heathen;" and when converts as numerous as the drops of the dew "from the womb of the morning," shall be seen in all "the beauties of holiness!"

5. Did the divine Saviour "drink of the brook in the way?" Then let none of his people repine when called to taste of "the cup" of afflictions. Their sufferings are nothing in comparison with those which he endured for them; and by which he purchased for them a complete exemption from all suffering, beyond the momentary period of their earthly existence: and, in the mean time, he is "touched with the feeling of their infirmities," and sympathises in all their sorrows. To him let them look in all their trials, in him let them trust in all their conflicts and perils, and let them comfort themselves with the frequent recollection that with him they are to dwell and reign eternally, in his heavenly kingdom and glory.

T

FOR THE CHRISTIAN ADVOCATE.

THE DEACON.

"You might leave something for the house this bitter cold day," said a harsh female voice, as a sleigh was just moving from a tavern door. The deacon had put the usual fee into the hostler's hand, for some small service rendered. "Go," said he to his driver, "call for a glass of whiskey, and leave *it*, and *this*, on the table." Michael was an honest fellow: he had no objection to leave the money on the table: but it was against all rules of fair trade, in his opinion, to leave the liquor there. "Sure, and wasn't it paid for?"—The landlady was satisfied; and the new warmth, communicated to Michael, was transmitted in some degree, by his hand, to his horses. The bells jingled merrily, and the sleigh glided swiftly over the beaten snow.

Their course was northerly from Philadelphia. The deacon looked on the dark wintry hue of the leafless trees, that covered the hills at a distance: he thought on the days of his youth; and he would have continued to muse awhile on the recollections, both painful and pleasing, of that period, and perhaps have meditated with thankfulness on the divine goodness, which had attended him all his days, had not the current of his thoughts been diverted to the splendid scenery of the road, into which they had now turned. It descended to the Wissahicon, which they had to cross.

The stupendous banks of that romantick creek, here and there open, on either side, a passage to its bed. Down one of these gaps in the western hill they now passed, with a velocity which left nothing for the horses to perform but to keep out of the way of the vehicle. A bend in the creek, that brought a part of it into a line with the road, presented to their view one of nature's noblest vistas. It ended with a mill-seat, situated at another turn in the water. The smooth and level road of ice, formed by the frozen creek, was bordered on each side by oak, hickory, and other deciduous trees, thickly interspersed with elder and spruce, leaning outwards from the almost perpendicular banks, which arose to a height of more than two hundred feet from the water. They were soon over the wooden bridge that crossed the stream, and ascending the steeper eastern hill, as fast as caution permitted the horses to be urged: for if they stopped in the road, horses and sleigh were in danger of a rapid descent backward.

On this side, the road, after rising a little way up the hill or bank, turns to the left, and still ascending, goes for some distance along its steep side, before it again strikes directly across to the level land. Just where it overlooks a tremendous steep, the wood had been cut off as far down as the water. The road here, inclining upwards as much as would consist with its design, was cut into the hill-side, of width only sufficient for a carriage to pass along with safety. In the most dangerous place, and where there was a slight inclination of the road to the right, three pannel of a post-and-rail fence, including the two decayed middle posts, had fallen over. The ruts, if they had been open, would have secured a wagon. But these were now completely filled—all was smooth and icy. If the passing sleigh happened to veer a little towards the descending side,—the road sloping somewhat in that direction—it would almost certainly be precipitated into the creek below.

The deacon could easily see the danger: but there was no convenient way of avoiding it: and the risk to a good driver seemed not very great. "Take care," said he, "Michael, opposite that fallen fence." "Och! did'n't I drive the primate of all Ireland all over the country, just wherever he pleased to go? We went over hills, where ye'd think there was nothing to do, but just tumble down from the seat, right over the horses' backs."

Whatever room the recollection of

the primate of all Ireland had left in Michael's head, was filled with the effects of the landlady's liquor, in addition to some he had taken before. He was bold as a lion, and he determined within himself not to take too much care. And not hugging the hill side sufficiently in the dangerous part, while the horses strained forward, holding the icy road as it were with their feet, gently aided by Michael's hand and voice, the sleigh, on a sudden, began to slip sideways toward the edge of the road and the precipice.

The frightened deacon sprang into the space between them and the side of the hill, as the vehicle moved on, and he called earnestly to Michael to follow him. "——* me, if I leave my horses," said Michael; and in an instant the sleigh——struck the fence. It rubbed the upper side of the first post, till it touched the rails. The horses pranced, restively, for a moment, and then stopped. The post held them. The corner of the sleigh was in the corner formed by the post and its rails. Michael now felt the danger, but forgot not his horses. In a moment he was out, and had one of his hands on the post, to ascertain its strength, while with the other he held the sleigh. The post was firm. His countenance showed his triumph, while he exclaimed to the post, "United we stand, divided we fall."

The danger was past. "Michael, (said the deacon,) that Providence, on which we depend continually, has once more preserved our lives. Caution was the *means* in my case; the post saved you. And this ought to be a lesson to you another time, to leave good liquor untasted, when you have had enough already." But the liquor had put Michael somewhat on a level with the deacon, and indisposed him to all serious reflection. He had just *a plenty* for that purpose. "Your honour (said he) was a little *afeer'd* to go to heaven down that hill."

* Here Michael uttered a profane exclamation.

"Michael," said the deacon, "I have no preference for such a death. To die in one's bed, surrounded by all the aids which the Creator has assigned to rational existence on earth, in order to smooth our passage out of life, is surely to be chosen, rather than a tragical death of any kind. Nor would I wish to come to my end by imprudence, or even for want of foresight or activity. I would not be willing to die in any respect, as a fool dieth. But when the inevitable decree of my Maker summons me to his tribunal, then may I be ready! And the oath which you used, Michael, (in violation of our agreement,) shows that you, as well as I, have reason to be thankful, that our time of trial is not yet closed.

"Ha!" said Michael, "ould Tell-truth, in the city, bid me come again to him next Sunday two-weeks, and he'll wipe all off, jist as aisy as I rub down Darby." "Michael," said the deacon, "if the Redeemer of men pardon your sins, it is well. His precious blood cleanses the repenting sinner from all guilt: but if he wash you not from guilt and pollution, the absolution of the priest will do you little good."

The deacon did not interfere with Michael's religious attachments. He would not attempt to break the tie that bound him to the visible church. To connect men with a particular denomination, is not the primary object, as regards others, of a good man. Besides, is it correct and prudent in itself, to snatch from an ignorant and wicked man, the only guide and support he has, till you have been able to substitute another?

Evening and morning the deacon's prayers set before Michael his miserable condition by sin, and that one atonement which expiated human guilt, and opened the kingdom of heaven to all believers. If his fellow-sinner, enlightened by divine influence, were led to seek the Lord, through the medium of a happier system than that of the corrupted religion of his fathers, the deacon

would by no means have discouraged it.*

As the sleigh hurried along, each now pursued his own reflections. But the words of Michael were in the deacon's heart. Absurd in themselves, they contained a solemn truth. Good men are too often unwilling to go to heaven, either by water or land, down a precipice, or in any other way.

The deacon hoped his sins were pardoned. He endeavoured to keep a conscience free from offence toward God and man. He led as many as would listen, as often as he had opportunity, to the fountain of living water; and laboured to persuade them to relinquish broken cisterns. To do good was his delight and his governing motive: and it occupied most of his thoughts; though he was conscious of too much regard to self, in various ways. Whether it was the effect of an education which taught him to be jealous of his heart, or the proper result, in an enlightened mind, of those moral defects which ought, while they exist, to prevent it, he never had enjoyed that *assurance*, which is the *privilege* of all the people of God, that when the earthly house of this tabernacle is dissolved, they have a building of God, a house not made with hands, eternal in the heavens.

"Oh!" said he to himself, "am I not justly deprived of that which would tranquillize my mind, in the most alarming or distressing circumstances?—Am I not justly deprived of it, for the sins committed since I first named the name of Christ! Shall I ever in life enjoy that blessedness? Shall I enjoy it in death? Yet happy, whatever be my allotment here, if I at last attain the rest of the righteous. If in the world of light I see my Redeemer, and join my sainted parent, who led me in the way of life—it is enough."

"But do not idols exclude this heavenly guest?—Friends dearer than life,—fields that I have tilled,—trees that I have planted,—hills and forests where I have taken many a weary, and many a light step,—solitudes where I have communed with God and my own soul. Does not my corrupt heart cast out a grapple on each object, innocent in itself, to hold me to earth? And while I am really unwilling to part with the world, how can I be assured that heaven is my portion? How can I consider that as my *true home*, while I really prefer this *home in the body?*"

"But I do now sincerely endeavour to discharge my duty as the creature of God, and a disciple of his Son. I do not indulge known sin: and I trust that the grace of Christ will be proportioned to my necessities; and that the light of heaven will shine on my soul, when I most need it. I cherish the expectation, that even before the time of my departure is come, the hope which I now enjoy, will settle into a bright light, that will distinguish more clearly things invisible, and my certain interest in them. The way to purify and increase my happiness, is to become more pure in temper, heart, and life."

The deacon endeavoured not merely to instruct those around him, who, from indifference and the want of conveyances, never attended worship any where; but by a little expense he obtained occasional supplies of preaching for them. He laboured to uphold the publick worship of God and the dispensation of the gospel, as extensively as he could, by contributing to the support of several churches round him. He was now collecting that part of the pew-rents of his own church, which it was his duty to receive: and he directed Michael to drive to the house of a widow on his list.

She was possessed of a compe-

* While we approve of the deacon's catholicism, we must express it as our opinion that he ought to have taken more pains than he appears to have done, to convince Michael of his dangerous delusion. EDITOR.

tence. Her temper was cheerful. There was nothing in her condition to make her indifferent to life. She was industrious in improving the small estate of her children. Her exertions in business, on a particular occasion lately, had given a mortal shock to her delicate frame. A pulmonary complaint, attended with a frequent discharge of blood from the lungs, had held her, about a month before, in hourly expectation of dissolution. She now *appeared* to be recovering—That disease is flattering.

The deacon found her sitting in her parlour. The Bible was on a stand beside her. Her three *little* children were playing around her. Good nature, mildness, and *death*, were all equally visible in her pale and emaciated countenance. "You are better," said the deacon? "O yes:" and every feature of her face lighted up, while she spoke of the expectation of continuing with her fatherless and almost infant children. "Is it possible," thought the deacon to himself, "that this heavenly temper has again fallen to the earth?" So he said to himself, while he said to the widow,—"But should it be otherwise than we hope?" "To me," she replied, "to live is Christ, and to die is gain." "And these little children?"—"I can commit them to the Father of the fatherless." The deacon would have spoken again: but there was something in his throat that prevented it for a few moments.

These were not the sentiments of a person *escaping* from the danger of death. Her language had been the same, a month before, while hovering on the very brink of the grave. Her state of mind was unaltered. She exhibited an assemblage of every thing holy and innocent, as far as this can be manifested by dust and ashes. "What a lesson to me!" said the deacon to himself! She has as much to attach her to life as I have. But her's is only a lively *wish* to live, for the benefit of her children, combined with the most perfect *resignation*, and joyful hope. How far is she beyond my attainments!"

"Surely she never sinned like me! That amiable heart, though sinful, was never as depraved as mine. At least it has been given to God more undividedly than mine: and she is rewarded with an assurance that I may never attain in this life. Yet God forbid, that I should ever cease to desire it, or to labour after it."

He took the pew-rent, which was always ready, shook her emaciated hand, prayed God to continue the light of his countenance, and retired.

The shades of the evening had begun to descend. The air of the nightfall was keen and piercing. The deacon wrapped his cloak tighter, and brought the fur closer over his ears and chin. Michael, while he regretted that there was not a landlady in this house similar to the one he had left at the tavern, put in the highest button of his coat, and pulled down his fur cap. The bells jingled merrily again. Every thing on the road seemed, notwithstanding the cold, to enjoy a happiness arising from the activity which winter inspires: and the appearance through the opening village windows of warm firesides in every house, and the grand scene presented by the earth and heavens, were truly cheering.

The dark hue of the fences and woods gave a sober variety to the mantle of pure white, that covered the ground. The blue and spangled heavens, in which a few light fleecy clouds flitted over the moon, shining in all her glory, displayed a scene of confounding, yet elevating grandeur.

"Tuck! tuck! On ye ould dogs ye," said Michael. "On Darby, on Jack: Jack's a nice horse; Darby's a lazy baste. The other day as I was hauling wood with them, it was nothing but *goin.* They jist a'most galloped. I *kep* them too; and when they *cum* to the top o' the hill, maybe they didn't rare—straight up.—One *day*, as I was *goin* up to Dublin, with my ould master, it was jist nine o'clock at *night—coming* home, some *boys* attempted to rob us"—

The deacon smiled at Michael's stories. They were now home. He

looked in at the windows, as he passed to the door. His earthly happiness was there. But as he stepped from the sleigh, he recollected the widow, who trusted in God, and continued in reading the scriptures and in prayers, night and day. "What is all the world," said he to himself, "compared with her happiness? Desolate, yet blest beyond expression!" And he prayed for her, and he prayed for himself, that he might be like her.—"What are you to me, earthly joys? I may leave you to-morrow. But yon heavenly inheritance! yon celestial happiness! yon rivers of pleasure that flow from the throne of God! the hope,—the assurance of possessing these—Oh this is happiness, worthy of the pursuit of my rational and immortal nature!"

X.

[We are assured that there is fact as well as fancy in the story of the deacon.]

FOR THE CHRISTIAN ADVOCATE.

FUGITIVE THOUGHTS.

A noble mind is ever ready to acknowledge its deficiency; even when its cultivation is far superior to that of those to whom the confession is made; and who, perhaps, may think such a concession nothing more than a rightful tribute to their own pre-eminence. This acknowledgment is made with perfect sincerity too, and not to gratify that vanity which would conceal itself under the cloak of humility; while the object is to appear to have gigantick intellect, the command of a vast range of literature, and to look upon the attainments, so extraordinary in the estimation of many, as being merely of an elementary nature. It is also a characteristick of a noble mind to attend with patience, respect and cheerfulness, to the sentiments even of those who have nothing new or marvellous to communicate: a species of genuine politeness with which the world has never been overstocked; but which, however, has been greatly abused by those everlasting talkers, whose company furnishes no manner of compensation for the time they consume and the feelings they cruciate. The display of the modesty, candour, and courtesy peculiar to such a mind, becomes brighter and lovelier with every increase of substantial knowledge. Intelligent and faithful biographers have taken particular notice of these virtues, in the illustrious personages whose lives they have delineated. And, while the speculations of philosophy, the policy of the cabinet, and the deeds of war shall be forgotten, those moral excellencies will be remembered with admiration by the judicious and the good. When men, therefore, apologise for their non-attendance at publick worship, by saying that the ministry can tell them nothing but what they know already, it is by no means to be supposed that they are wiser than their neighbours. And the poor deluded creatures who look up to such men, as to examples worthy of all imitation, would do well to remember, that the method by which many expose their ignorance, is by making proclamation of their wisdom.

—

There is nothing which more effectually detects a base mind, than a readiness to impeach the motives of men whose actions call for admiration and applause.

—

No men are more prompt to plead the harmlessness of error, than those who would resolve all the mediatorial deeds and sufferings of Jesus Christ into the exercise of his *prophetical* office. Surely such persons should be the very last to defend a position so absurd! If error is harmless, where was the necessity that a messenger should be sent from heaven, merely to be a teacher?

—

A man, who, in pursuing a journey, loses his way, and wanders in a thick and howling forest, his prospect becoming blacker the farther he proceeds, and his fears redoubling at every step, until he is ready to sink down in despair, resembles the Christian

who, having turned aside from the path of rectitude, wanders fast and far and long in the wilderness of sin. And as the emotions of a traveller just emerging from a deep and gloomy wood, in which he has long wandered with horror, the road he ought to take lying directly before him, the surrounding scenery all lovely and enchanting, the sunbeams shedding their richest effulgence over the landscape, and the sweet warblings of the little feathered race floating along on the soft breeze; such are the feelings of the saint when, emerging from the long trodden labyrinth of error, he enters once more the "ways of wisdom—the ways of pleasantness—the paths of peace." A.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON TYPES.

(*Concluded from p.* 154.)

It will be necessary, therefore, in concluding the subject, to place it in that light which, whether correct or not, is, at least, the result of careful examination and reflection. The nucleus of the controversy seems to depend upon a number of circumstances, connected with the persons to whom the inspired epistles were directed, especially the epistle to the Hebrews, in which we have the most frequent mention of types. It likewise depends much upon the manner in which types are employed in these epistles, and the design of the authors who wrote them.

The argument founded upon these considerations is this: The apostle Paul, in his epistle to the Hebrews, recognised many of the ceremonies of their ritual as types, and employed them as such, in his reasonings. The force of his reasonings, in respect to those for whose conviction they were employed, depended much upon the views which they entertained of types. The epistle to the Hebrews was adapted to produce little or no effect, upon the minds of the Jews, unless they knew, or at least were satisfied, that those parts of their ritual stated to be types by St. Paul, were really what they were stated to be. The Jews must have been convinced, from some source or other, that those things, either affirmed to be types or adduced as such by way of proof and illustration, had an undoubted claim to that character. Now, they must have depended for this conviction, either upon the principle that the apostle Paul was divinely inspired, or upon some other source of evidence. Let us suppose, in the first place, that they were indebted for their knowledge that such and such parts of their ritual was typical, solely to the fact, that they admitted the inspiration of the apostle, and were therefore satisfied that this inspiration could not be mistaken in assigning to them a typical import. Upon this supposition, the Jews, antecedently to their reception of the epistle in question, had no certain knowledge that their rites and ceremonies were designed to adumbrate more important blessings. In short, they must have been ignorant of their prefigurative character. When, therefore, the apostle, in his reasonings with them, brought forward types, either by way of proof, or illustration—whether we suppose the one or the other it makes no difference with regard to the present controversy,—the apostle reasoned with them upon principles which, independently of his own inspiration, they did not receive as genuine; that is, he did not reason with them upon common principles. But now, if we attentively examine the epistle to the Hebrews, we shall find, that its author appears throughout to conduct his arguments upon those principles which were generally acknowledged by the persons to whom he wrote. He adduces types for the purpose of proof and illustration, in a manner adapted to convey the idea that they carried their own evidence with them, whether his inspiration were admitted or not. It is very incon-

sistent to suppose that he would have adduced them, either for the purpose of proving or illustrating a proposition, if their very fitness to be thus employed depended upon the fact that he was inspired.

In such a case, it would have been as difficult for the Jews to give their assent to his proofs and illustrations, as to the doctrines which these proofs and illustrations were employed to elucidate and confirm. In fact, proofs and illustrations, which depend for their very existence as such upon divine inspiration, and made use of to establish doctrines which are likewise the results of divine inspiration, amount to an absurdity. The former rest upon precisely the same principles with the latter. Neither of them is admitted, without the same evidence which is necessary to procure the admission of the other. The premises, and the conclusions drawn from those premises, rest upon the same grounds; and there is just as much need of establishing the former as the latter. We must, therefore, suppose, from the very nature of the case, that the apostle reasoned with the Jews upon common principles, and that the force and propriety of his arguments did not, in their view, result from their recognition of his divinely inspired character.

But if the force and propriety of the apostle's reasoning was not founded in inspiration, the Jews must have had some previous knowledge of the existence and nature of types; unless it be supposed, that there was something in the very nature of types, which produced a full conviction of their reality and propriety, the moment they were presented to the minds of the Jews by the apostle. This principle, it is supposed, the advocates for limitation will not attempt to defend. They cannot do it without virtually abandoning their position. The Jews, therefore, must have previously obtained such a knowledge of types as would render them proper sources of illustration at least, if not of proof. Now, a full and complete revelation, in regard to the existence and nature of types, would have been sufficient for this purpose. But this is, by no means, supposable. It is an indubitable fact, that they were deplorably ignorant, in those times, with regard to the typical import of their ceremonial institutions. No one will contend that they were so thoroughly instructed on this subject, as to know, before the apostle wrote to them, that all those things which he stated to be typical, had exactly that import which he assigned to them.

If therefore that knowledge which they must necessarily have had, in regard to types, in order to render them fit either for proof or illustration,—if that knowledge was neither grounded on the inspiration of the apostle, nor derived from the nature and characteristics of types themselves, nor from a full and express revelation on that subject,—if it was derived from neither of these sources, separately and independently considered—what could it have been derived from? The only possible remaining supposition, as I conceive, is, that they derived it, partly from revelation, and partly from observing the natural adaptation of their rites to prefigure the blessings of a better dispensation. We have sufficient evidence, that they had, through the medium of revelation, some knowledge of the spiritual meaning of their institutions, and this knowledge, no doubt, when applied to the characteristicks of these institutions, enabled them to discover their typical significancy. But if the Jews, independently of the authority of the apostles, and aided only by a dark and obscure revelation, could immediately perceive that many of their rites and ceremonies were typical, why cannot *we*, who have a much clearer and fuller revelation on this subject, do the same?

But how shall we determine that a particular case comes under the general design of the typical institutions? Has it not been proved that we are not safe in drawing conclu-

sions from a whole system to all its parts, or from particular parts of a system to other particular parts to which they correspond, or from the nature and fitness of these parts?

This question is not unanswerable. We do not draw our conclusions from the whole to the several parts; nor from the analogy which is observable between those parts; nor from the nature and fitness of the parts themselves,—we do not draw our conclusions from any one of these considerations, separately considered, but from all of them combined. No one of them, when viewed independently of the other two, would furnish any more than a slight probability; but, when they are all taken into the account, they mutually strengthen and confirm the conclusion which is naturally deducible from each. The circumstances of the case are plainly these: Here is a system of ceremonial institutions which, considered as a whole, every one acknowledges to be typical in its import. A great number of the institutions, which compose this system, are likewise acknowledged to possess the same character. But there are a number of other institutions, which go to make up the whole, upon which we are not all agreed. Yet these latter institutions possess, not only the characteristicks of the whole system which is acknowledged to be typical, but also the characteristicks of those parts of this system which are so considered; and besides all this, have a striking resemblance, in many respects, to those things which the whole and the other parts are supposed to represent. Now here are no less than three analogies, all tending to the same point. And does not this triple analogy furnish some principles by which we can determine what is typical and what is not? And does it not likewise furnish a strong presumption in favour of the extension of types?

The rules for interpreting types are much the same, it is conceived, with those for interpreting parables. Parables are representations taken, for the most part, from real life. Transactions are described which either had an actual existence, though not in precisely the circumstances stated, or are very similar to those which have actually existed. These transactions, when combined into a whole, are made to assume a moral import.

Now, what is it which enables us to determine this import? First, we must ascertain the design of the writer, and discover whether he is really speaking in parabolick language. A knowledge of the design of the writer will enable us, secondly, to discover the moral truth which is inculcated. In applying the parabolick description to the moral truth inculcated, and tracing their correspondence, we shall find, that several parts of the description were designed to illustrate certain distinct parts of the truth inculcated. There will also be other parts of the parable which have no corresponding parts in the truth inculcated; they are merely added in order to render the description entire. Apply this to the subject of types. The whole Mosaick economy may be considered as a living, parabolick representation, in which is shadowed forth, in one combined view, the great truths of the gospel. How do we ascertain this fact? From the design of the whole Bible, and from many particular revelations; just as we ascertain whether a parable is designed to express some moral truth, from the design of the writer and from his own statements. How do we know that any particular parts of the Mosaick economy were designed to represent corresponding parts of the Christian economy? In the same manner in which we discover, that certain parts of a parabolick description were designed to inculcate particular truths which go to make up the whole moral. How do we know that certain parts of this economy were not designed to represent corresponding parts of that system of truths revealed in the Christian dispensation? In the same manner in which we discover

that certain parts of a parable are not intended to inculcate any one truth, but are interwoven in the description, in order to render it entire, perfect and consistent. If, therefore, it be unreasonable to demand proof, for applying particular parts of a parable to the illustration of particular truths which are evidently contained in the whole moral of the parable, and which are as evidently inculcated in those particular parts; equally unreasonable must it be deemed, to demand proof for considering particular parts of the Mosaick economy, as designed to illustrate and shadow forth corresponding parts of the Christian dispensation. No other proof can be brought, except that which arises from the very nature of the case, and no other ought to be demanded.*

* See Watson's Tracts, vol. iii. p. 137. Jones on the figurative language of the Holy Scriptures, vol. iv. of his works. Witsius on the Covenants, vol. iii. chap. vi. p. 886. Baur's continuation of Glassiris, vol. ii. p. 22. Sykes' Essays, chap. xii. p. 183. Faber's Horæ Mosaicæ, vol. ii. sec. ii. chap. i. p. 40. Marsh's 19th Lecture. Honert.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE SEASON OF FLOWERS.

Mr. Editor,—The month of May, the season of flowers, has already commenced. The genial influence of Spring is every where conspicuous, in the expanded leaves and blossoms of many plants and trees of early and vigorous vegetation. It seems to me that the various flowers which now strike our senses, furnish a fine subject for allusions and reflections, of a moral and religious kind. The use of sensible and striking objects in nature, for the illustration and enforcement of the most serious and important intellectual truths, has the sanction of the highest authority. It is not only authorized and recommended by the example of the ancient prophets, but by that of our blessed Saviour himself, many of whose parables and lessons of instruction are entirely of this character. It must be admitted, indeed, that there is scarcely any kind of composition which depends so much as this for its effect, on the *manner* in which he who attempts it forms and executes his design; and the present writer is by no means confident that he possesses the proper talent, for writing any thing in this way which is likely to be interesting and useful. He has resolved, however, to offer you for publication the following essay; which you will, of course, dispose of according to your opinion of its merits.

1. Some plants bear numerous and beautiful flowers, and yet never produce any useful fruit. Striking examples of this are seen in the double flowering almond and peach, in the moss rose, and in the double imperial tulips. What impressive emblems are these flowers, of some youth of high and flattering promise? Their personal charms, or intellectual powers, are of the most brilliant kind; and raised expectations are formed of what they are destined to become, when the fruit bearing season of life shall arrive. But alas! that season never arrives. The high expectations which have been indulged, only serve to render the disappointment that follows, the greater and the more distressing. A lovely young female, who was the pride of her parents and the envy of her associates, is made the victim of seduction—breaks her mother's and father's heart, and becomes the shame of her relatives and the scorn of the world. A boy of precocious intellect, and the most rapid literary attainments, before he reaches the age of maturity, manifests symptoms of insanity; and

instead of adorning and benefiting his species, is consigned to an hospital for the remainder of his days.

But not to dwell on extreme cases, how often is it seen, that promising youth of both sexes, by yielding to sloth and inaction, by imbibing bad principles or forming bad habits, by associating with evil company, or by falling into courses of dissipation and vice, blast all the hopes which were formed that they would become the eminent blessings and ornaments of society.—Their mature age is fruitful in no one excellence. Sometimes they are useless, often a heavy burden to their friends, always miserable in themselves, and frequently the objects of contempt and neglect to all around them.

How deep, also, is the regret, how sore the disappointment, which is felt by every pious observer, when an individual has been seen in early life, apparently bearing the most promising blossoms of genuine piety, in all those hopeful exercises and attentions to religious duty, which generally precede a sound conversion of the soul to God; and yet all these indications of the coming fruits of a holy life, have gradually or suddenly dropped away—and the party in whom they appeared has become as destitute of all indication of spiritual life, as the dry stem from which a beautiful flower has fallen is void of every principle of vegetation? —Sometimes it is even worse. The party we consider has embraced infidel or atheistical sentiments; and is described in scripture, as a "tree whose fruit withereth, without fruit, twice dead, plucked up by the roots."

2. The reverse of the fallacious appearances, to which we have just adverted, is sometimes happily realized. There are some plants and trees that promise little in their flowers, which bear, notwithstanding, the most delicious and plenteous fruit. It is said to be well ascertained by gardeners, that those peach trees whose blossoms are the least gay or glaring, and which frequently look as if no fruit would follow, do nevertheless produce it in the greatest abundance and of the richest flavour. In like manner, we have not unfrequently seen a youth, whose modest, and retiring, and diffident disposition, concealed the germe of the most vigorous mental powers, which although for a season they seemed to promise little, yet when time, and experience, and improvement, had brought them to maturity and given them consistency, have blessed the world with some of the rarest fruits of intellectual excellence. Of the justice of this remark, Newton and Cowper were illustrious examples.

But in the religious world, the analogy, in the point before us, is still more striking. The church has eventually found pillars and ornaments in some of its members, whose first exercises in religion seemed quite as unpromising, as the blossoms of any plant or tree to which we have referred. The principle of divine life has been instilled into their souls so silently and insensibly, that neither they themselves nor their most intimate friends, could venture to form any sanguine or decisive expectations of what would be the event: and yet the event has manifestly been, that all the fruits of holy living, all the deeds of charity and benevolence, and all the services and sacrifices by which the cause of Christ is recommended and promoted, have followed from these dubious beginnings, in far greater richness and abundance than have often sprung from a piety, whose first appearances were flattering in the extreme.

3. It is not always nor generally the fact, that the indications of nature, in the blooming season of the year, are deceptive. The instances we have considered are rather to be viewed as exceptions to a general rule, than as those from which such a rule may be derived. The blossoms of the apple, the peach, the apricot, the nectarine, the cherry, the pear, the plum, the vine, the strawberry, the raspberry, and other fructiferous

trees and plants, are both beautiful and fragrant; and when abundant, they generally presage that the fruit also will be exuberant. A spring without blossoms, we certainly know will be followed by a summer and an autumn without fruit; and when blossoms abound, we naturally expect that the following seasons, unless accident prevent, will be eminently productive. It is the same in the intellectual and moral world: From the appearances and indications of youth, we are warranted in forming expectations of what will be realized in riper age; and it is but seldom that we are disappointed. When a large number of young persons, of a given character, are collectively taken, a prognostick may be pronounced, with scarcely the risk of mistake. Take a hundred youth who are eminently intelligent, industrious, amiable and virtuous, and you may safely predict, that here are the candidates for personal honour and happiness in future life—and those too who are to become the benefactors of mankind, whose example shall be remembered and whose memory shall be blessed. Dissolute youth often seek to soothe themselves in folly, idleness and vice, with the persuasion that they shall yet disappoint the gloomy forebodings of their afflicted parents and friends. But let them beware of such presumption—Let them recollect that fearful, indeed, is that situation, which the wise and the good regard as the usual forerunner of perdition, and from which they have seen so few escape, that they dare not expect, even where they most desire, this fortunate event.

4. Some of the most delicate and fragrant flowers are not fructiferous, and yet may be, and often are, gathered in their state of bloom, and applied to a variety of purposes, both of pleasure and of usefulness. The whole class of herbs which are employed in medicine, is of this description: and it is peculiarly applicable to the damask rose, the queen of flowers, pre-eminent for its blushing colours and its delicate and delightful perfume. Its leaves, even when perfectly dry, retain their fragrance; and the distilled water, and prepared conserve, and essential oil, which come from this beautiful flower, are used to afford pleasure to the healthy, and relief and comfort to the sick. Now, what an impressive and tender recollection may this suggest, of those lovely children and youth, who have exhibited the finest talents, the most pleasing temper and manners, and the most unequivocal and exemplary piety; and yet have been "cut down like a flower" by the stroke of death—Rather let us say, that "the Lord of the vineyard" saw meet to gather them, in their state of bloom, that the sweet fragrance of their praise to redeeming grace might be yielded in heaven, and add new pleasures to the mansions of celestial bliss. Nor were they useless to the world, from which they were so soon removed: for although their powers did not reach maturity, and they were not permitted to abound in labours of love for the good of others, yet their blooming virtues were not only fair and pleasing but beneficial likewise. Their example remains for the excitement and encouragement of other youth—It remains to prove that early piety is practicable, and is conducive to the safety, the happiness, the influence, the respectability of its possessor—To prove that divine grace gives their highest value and their most lovely aspect, to all the endowments of nature. The memory of these sainted youth, like the withered leaves of the rose, is fragrant and precious. Their parents and friends, and all the pious who are made acquainted with their character, dwell upon it with unwearied delight; and are exhilarated and stimulated by it, in their own career of Christian duty, and in their endeavours to form other youth to a resemblance of these bright exemplars.

5. There are a few flowers—and only a few—of a very gorgeous appearance, which are fatally poisonous. Not more than two of this class have been seen by the writer—the *Dracontium fœtida*, and the *Arum Dracunculus*. Naturalists affirm that flowers of this kind are never fragrant, but on the contrary always emit an offensive odour; as if nature intended by the warnings of one sense, to put us on our guard against the seductions of another. What an emblem have we here of those splendid powers of genius, which, in a few rare instances, are exhibited by the vilest of men? The writings of Byron call forth our admiration, while we mark the wonderful creations of his fancy, the astonishing force of his sentiments, and the dazzling glare of his descriptions; and yet his horrible impieties—his satanical insinuations—like the fetid odour of the Arum dracunculus,* warn us, that the poison of eternal death is lurking amidst these magnificent displays of intellect. The beautiful images and mellifluous strains of Moore are calculated to charm the imagination and please the ear, while his detestable impurities and shocking irreverence for sacred things, admonish us to reject with abhorrence the feelings and principles which his works are calculated to beget and cherish. Writers of superior talents, who abuse the gifts their Maker has bestowed upon them, to corrupt and ruin his moral and immortal offspring, incur a responsibility resembling that of the fallen angels—of whom, indeed, they may well be regarded as the emissaries and representatives. The productions of these men ought to be avoided, by the young especially, as replete with a moral pestilence, against which the only effectual safeguard is to keep at a distance from it.

6. We have already had occasion to intimate, that accident may disappoint the expectation of fruit, even when blossoms are the most promising and abundant. A destructive *frost* sometimes occurs in the season of flowers, which blasts them so effectually and generally, that only here and there one, more vigorous or more fortunate than the rest, escapes, and is afterwards productive of its proper fruit—A striking and affecting picture this, of what we have sometimes witnessed, in that which, to all appearance, was the commencement of a most hopeful revival of religion; a season in which converts might be multiplied "as drops of the morning dew." But in the midst of the prevailing excitement and tenderness, and while multitudes were inquiring with the most anxious and rational earnestnesswhat theyshould do to be saved, and apparently pressing in to the kingdom of God, a debate arose—a debate about some speculative point, or some controverted rite or form of religion; or false doctrine was preached; or heresy was artfully and industriously propagated; or chill discouragement was given to the promoters and subjects of religious awakenings; or wild enthusiasm appeared and was cherished—Some of these causes, or several of them united, operated like a frost in the season of flowers. The germs of pious feeling were completely blasted and withered, in the minds of the awakened. Their attention was turned from the great practical concern of the soul's salvation, to the merits of an unseasonable, perhaps an unmeaning controversy, and all other thoughts and feelings were absorbed in party zeal and animosity: or error and delusion stealing, on the yet unre-

* This plant has its stem and footstalks of the leaves speckled on a yellow ground, like the bodies of snakes: And the leaves half conceal this horrid brood, and the crest above rises tremendous to the sight, with its spear in the centre; and the effluvia emitted taints the air for more than twenty yards.—Account of Dr. Thorton's Botanical Exhibition.

newed mind, lulled its rational but painful anxieties, with the opiate persuasion that all its solicitude was unnecessary and worse than useless; or an excited imagination hurried away its subjects into every fantastick form of error, or of frantick extravagance; or formality was permitted to substitute the exterior of religion, and a system of frigid morality, for the renovation of the heart, and a life devoted to the service and glory of God. In some of these ways it came to pass, that the excited multitude returned, and that rapidly, to a state of spiritual carelessness and apathy, even worse than that from which it had been roused. Only here and there one, whose impressions were deeper and more advanced, or whose mind was better informed and guarded than the rest, was added to the number of the faithful, and brought forth the fruits of righteousness, to the praise of sovereign grace. How carefully and diligently ought not only the ministers of the gospel but all established Christians, to watch, and pray, and labour, in a season of religious revival, that it may neither be checked, nor perverted and abused—that it may be so fostered and guarded as, under the divine blessing, to issue in a large harvest of souls, rich in every Christian grace—the Redeemer's treasure on earth, and over which he may eternally rejoice in heaven.

7. Finally—In looking round from an eminence on a cultivated region, in the month of May, when the air is temperate and balmy, and when leaves and flowers, in all their variety and exuberance, every where mingle and meet the eye—when nature, renovated at the return of spring, greets us with the musick of birds, and regales us with her various exhilarating influence—what Christian can forbear to think of the terrestrial Paradise, and to pursue the thought into meditations both humbling and consoling.

If portions of the earth, when under "the curse," may, for a short period, exhibit such beauty and afford such delight, what must have been the garden of Eden, and indeed the whole face of creation, before they were polluted and deformed by sin? How malignant must be that evil which has "brought death into the world and all our wo," and changed, under the divine malediction, the face and tendencies of the material creation itself; which has caused the earth "to bring forth thorns and thistles," and to refuse its useful increase, till man, "in the sweat of his face," has laboured in its cultivation; which has subjected it to the desolating convulsions and changes of the elements—to earthquake and tempest, and inundation, and volcano? How certain, and how fearful, must be the perdition of him, who lives and dies in unrepented, unatoned, uncancelled sin!

But how consoling is it to think—and how ought every human being acquainted with the fact to rejoice in the thought—that a second Adam has appeared, to repair the losses and to restore the ruins of the first; that "when we were without help, in due time, Christ died for the ungodly;" that "he hath appeared to put away sin by the sacrifice of himself;" that "he who knew no sin was made sin for us that we might be made the righteousness of God in him;" that "whosoever believeth in him shall not perish but have everlasting life." Yes—every penitent sinner, who commits his soul by faith into the Saviour's hands, shall be saved with "an everlasting salvation;" and shall be admitted into the Paradise of God—unspeakably superior to that from which our first parents were excluded; and of which indeed the paradise of Eden was never designed to be more than an emblem. Let every believer, then, with humble, unshaken, joyous faith, look, "according to his

promise"—the promise of the God who cannot lie—"for new heavens and a new earth wherein dwelleth righteousness"—

"Lo, what a glorious sight appears
To our believing eyes!
The earth and seas are pass'd away,
And the old rolling skies:

From the third heav'n where God resides,
That holy, happy place,
The new Jerusalem comes down,
Adorn'd with shining grace.

Attending angels shout for joy,
And the bright armies sing,
"Mortals behold the sacred seat
"Of your descending King!

"The God of glory down to men
"Removes his blest abode;
"Men, the dear objects of his grace,
"And he the loving God.

"His own soft hand shall wipe the tears
"From ev'ry weeping eye;
"And pains, and groans, and griefs, and fears,
"And death itself, shall die."

How long, dear Saviour, O how long,
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

ANTHOPHILOS.

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Sir,—My attention was lately called to a notice in the New York papers of an exhibition of the inside of the Inquisition. I was not a little struck at such a notice, particularly when I recollected the complicated machinery of this mysterious structure. It must be truly a novel spectacle in our country, after all the frightful stories and representations we have heard of this engine of superstition and papal cruelty. I have not yet had the opportunity of gratifying my curiosity to see it—as it certainly seems well calculated to gratify the curious, and all lovers of the marvellous and of antiquated mystery. Considering the efforts which have lately been made in Europe and in South America to abolish the Inquisition, perhaps it may afford gratification to some of your readers, if you insert in your valuable miscellany, a few observations on the subject of this terrible tribunal, which has, with unparalleled audacity, swayed the iron rod of tyranny for the last six hundred years.

The inquisitorial office was first established in the beginning of the 13th century, under the patronage of Pope Innocent III. The grossest superstition then prevailed, and the blind reverence which at that time was paid to God's vicar upon earth, as the Pope was blasphemously called, is almost incredible. The proudest empires trembled at his frown. Kings and princes came down from their thrones with the most abject submission, to do him homage. The ambition and tyranny which marked the reign of Pope Innocent and his successors, set them to devising the most effectual and cruel methods to confirm their power, and keep the world in blind awe and bigoted subjection. This was the true origin of the Inquisition; its professed object was to extirpate hereticks. The officers of the Inquisition were soon, if not from the first, selected from the Dominicans, the poorest of the religious orders, and the most devoted at that time to the papal see. They spread rapidly over the states of Europe, and gradually obtained immense influence and power. Lewis IX. of France, and Frederick II. of Germany, enacted the most barbarous laws, to aid the cause of papal fanaticism. They ordered the public ministers of justice to commit to the flames, and to inflict other cruelties upon those who became the unhappy objects of suspicion to the Inquisition. Persons of all ranks and descriptions were condemned upon the slightest surmises of heresy, or of disaffection to the papal domination. No piety however illustrious, no virtue however eminent, no delicacy nor condition of thefemale sex,could savefrom

the cruellest torments and death, those, who from whatever cause, became disagreeable to the inquisitors. Their edicts could not indeed restrain, at times, the indignation and rage of the multitude: and Conrad of Mauperg, the first German inquisitor, was, together with other executioners of these edicts, among the victims of popular vengeance. But the feeble efforts of resistance were soon put down, and the Inquisition established its authority and the plenitude of its infernal reign. The offences which came under the jurisdiction of this tribunal, were the following: 1st, Heresy; 2d, Suspicion of heresy; 3d, Protection of heresy; 4th, Black art, witchcraft, sorcery; 5th, Blasphemy; 6th, Sodomy; 7th, Polygamy; 8th, Any resistance to the Inquisition, or to its members in the execution of its orders. The offences indeed were multiplied, and were often created by the mere caprice and fanaticism of the ecclesiastical emissaries. The court of the Inquisition in Rome is formed of cardinals, who sit as judges; of consulters, two secretaries, a kind of attorney general, and a prodigious number of inferior officers. Spain, in modern days, has been the hot-bed of papal tyranny. Before and at the time of the Protestant reformation, Charles the Vth, and especially his son Philip, were the greatest tools of the Pope; and since that glorious period, while other nations of Europe have been gradually bursting the bands of superstition, and throwing off the chains of the Inquisition, she, until of late, had remained without any efforts to that effect. The dungeons of the Inquisition, by the accounts of some who have escaped from those horrid cells, are represented as the most dismal abodes imaginable. Winding passages, silent halls, dark and damp cells, inquisitorial rooms, where the inquisitors examine their victims, and other secret apartments, where their inhuman cruelties and tortures are put in execution, form these abodes of horror. Such was the power of the Inquisition, that it could seize a man while surrounded by his family.—They regarded not the frantick shrieks of his afflicted wife and children, but carried him off to the place from which he never was likely to return. A moment was never granted him to settle his affairs, or to bid farewell to his sorrowing relatives. Nor were they permitted to utter a word in his behalf, under penalty of suffering in the same manner themselves. Ignorant of the crime for which he was seized, he often had to languish for several months, ere he was permitted to petition for an audience. During this period, the cheerful light of the sun never saluted his eyes, nor did a human voice break upon the dead silence which prevailed. A slow step was sometimes heard to glide across the passages, or the groans of the tortured victims to re-echo through the halls. When a certain period had elapsed, he was allowed to petition for an audience. When admitted, the safest way even for an innocent man, was to plead guilty—For those who did not plead guilty, the rack was the general resort. Death, if it did not take place on the rack, was commonly inflicted by burning; and as many victims as possible were executed at the same time, that the impression on the public mind might be the greater.

Who can describe the horrors which have been perpetrated by this sanguinary tribunal? What tongue can depict the miseries that have been endured by its unhappy victims? The persecutions of Christians, even under Nero and Caligula, their bitter pagan enemies, were really less dreadful than those under the popes of Rome with the Bible in their hands, while they were considered as the fountain of all secular, as well as ecclesiastical power. In later periods, the strong

holds of the Inquisition have been in the dominions not only of Spain but also of Portugal; not only in Europe, but in the East Indies and in South America. But we trust the period has arrived when these engines of infernal cruelty shall be destroyed forever. The slave trade, that cruel scourge of unhappy Africa, has, for some years past, engaged the efforts and exertions of statesmen as well as of philanthropists, to do away this disgrace of civilized man. And let the slave trade and the Inquisition —the reproaches and curses of humanity and of Christendom—fall together. What may be the result of the present disturbed state of Europe, it is impossible for us to say; but the struggles which Spain and Portugal are now making to emancipate themselves from both spiritual and civil tyranny, must surely be viewed with anxious solicitude by every friend of man. With what generous indignation must every free American look at the unmanly and forcible attempts of some of the crowned heads of Europe, to bring those countries again under the dismal reign of sacerdotal and regal despotism. We cannot believe that the attempts will be successful—or if apparently successful for a short period, we trust it will only be to render the eventual overthrow more signal and complete. Prophecy must be fulfilled—"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." When this period arrives, and it cannot be far distant, the nations will break the fetters of ignorance, superstition and oppression; the bright morning will arise which shall pour its gladsome beams over the gloomy abodes of men, and the dark clouds of superstition shall be scattered and dispelled forever, before the resplendent radiance of the Sun of righteousness.

H. G.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—I have been for some time past uneasy, whenever my mind has been directed to the contemplation of the kind of moral and literary tone of feeling which seems rapidly strengthening in our country. The taste which appears to prevail, among experimental Christians, for tracts and narratives that excite the imagination to a transient fervour, without communicating correspondent light to the understanding and conscience, is rather to be lamented than approved. Solid reading, thorough research, and whatever does not warm at the first touch, is passed by; while productions which possess little to recommend them except their heat, are sought with avidity. In our pulpits even, we are more shy of a long than of a declamatory and inconclusive discourse. The most would rather hear Fuller than Saurin; because the former has closed his sermon before the latter has deduced his propositions. This impatience of mental attention must be imputed either to an indifference to truth, or to a certain volatility of feeling that is never in its element but when, like the humming bird, it is darting from flower to flower, with no thirst but the thirst of novelty. To some such principle I think we must ascribe the high popularity of the multitude of fictitious tales which have recently flooded our land from the opposite shore of the Atlantick. Byron, and Moore, and Scott, whose writings have done far more to "set the brain a madding," than to cultivate the heart, are heard of in almost every circle; while many a volume, "rich with the spoils of time," and the sound fruits of genius, lies unheeded and unknown. Among the special favourites of the day, the Waverley novels occupy the first rank. These have been conjecturally ascribed to Walter Scott. Taking Ivanhoe for a specimen, by which to test the probability of the conjecture, we are forcibly struck with a conviction that the same mind traced the story of this novel, which produced the

acknowledged poetical romances of that fertile genius. In the gradual and artful development of the plot, in the intense vigour both of character and of imagery, and in every individual attribute of the work, I thought I saw the Scottish bard, in all his character except that of a rhymer. There is one other feature of resemblance between what I have seen of those novels and the poems of Scott, that carries with it a lesson, as well for the moralist and the Christian as for the critick. In the poems of Scott, religion is never seen but in the weeds or in the tinsel of superstition; always forbidding, and mostly contemptible. In the novel in question, where will you find it better clothed? The story of Ivanhoe presents it in all the variety of hypocrisy, savage ignorance and stupidity, without one relief: and, as if designedly to set up the religion of Christ as a mark for the derision of the whole earth, the author paints you one attractive character, and the only amiable one in the piece, a perfect model of human excellence, and she—an unbelieving Jewess!

Now, sir, what may we not fear from the excessive attachment of the youthful mind to such reading, if a taste for it be countenanced and indulged? The historical cast that is given to many novels and romances, is so far from a just recommendation that it is the reverse. They confound *facts* with *falsehoods* in history, as much as they mislead the heart in the holier matter of religion. With deference, therefore, to the sentiments of others, I must beg you, sir, to record it as mine, that works of this class, *mere* works of imagination, however fraught with learning or embellished by fancy, ought to be denounced, as deeply pernicious in themselves, and obstructive of the cause of truth and righteousness.

J.

Reviews.

An Oration delivered before the Philadelphia Medical Society, pursuant to appointment. By Hugh L. Hodge, M. D. honorary member of the society. February 15, 1823.

We have read this oration with an unusual degree of satisfaction. It is in every view creditable to its author. The reasoning is clear, the sentiments are just, and the language is generally correct, chaste, and appropriate. The subject discussed is "the importance and dignity of the science of medicine," with a notice of "some of its difficulties and duties." This subject the speaker first illustrates by considering "the talents required for its pursuit," and "the knowledge which its cultivation demands." If, in this part of his oration, the author has "magnified his office," somewhat more than literary men, who are not physicians, may think is exactly just, it ought easily to be forgiven. We always love to see a young man deeming highly of his profession.—It affords the best indication that he is destined eventually to rise high in it. The "dignity" of the medical profession is argued from the importance of its objects—"the health, the happiness, and the life of man, are its objects." In showing the utility of medicine, the orator strenuously contends that it naturally leads "to the practice of virtue." He says, indeed, that "the love of virtue is a distinct question;" and he admits, and laments the numerous examples, with which the world has abounded, of impious and profligate physicians—He admits "that the great mass of medical practitioners, and of philosophers in general, have not risen from "nature's works to nature's God." In enumerating the illustrious medical men of an opposite character, who

have been the ornaments and advocates of religion, we were disappointed in not finding the name of Sir Thomas Brown. If the orator has not read the "Religio Medici" of that truly great man, he may be informed from us, that he will find in it strong support to the position which he seeks to establish, that "the feelings of adoration, gratitude and submission, are almost irresistibly excited, by the constant and reiterated proofs of the wisdom, the power, and the goodness of the Deity; which men of learning in general, and physicians more than any other, are constantly called to witness." In this part of the address, the orator pronounces a short, but just and beautiful eulogy, on the late Dr. Wistar, with whom it appears he studied medicine as a private pupil.—"The difficulties and duties" of a physician are not considered formally, but are occasionally noticed in the illustration of the other parts of the subject.

On the whole, it must be truly cheering to those who duly consider the importance of "the union of piety and science," to see a young man of unquestionable merit and promise, come forward, as Dr. Hodge has done, modestly, but firmly and decidedly, to advocate this union, in a profession in which it is too seldom seen. He certainly deserves the countenance and support of every friend of virtue and piety. We give a part of the conclusion of the oration, as a specimen of the speaker's style of address.

"Above all, love your profession, and remember that the duties you owe it, are paramount to the duties which you owe yourself: in other words, that medicine is so exalted in its nature and objects, and has the power of being so extensively and so permanently useful, that it becomes the duty of a physician to wave his own personal interest, that he may increase the character of his art in publick estimation. Thus, more good will be achieved. This sentiment is confirmed by the excellent authority of Dr. Rush, who observes, 'that it is only by preferring the life of a fellow creature to interest and reputation, that a physician can be in a condition to do his duty.' In an accomplished practitioner, self should receive but secondary attention; the good of others should be his primary object. This, it must be acknowledged, is an Herculean labour, and cannot perhaps be fully accomplished. But let it be always remembered, that in proportion as the views of any individual centre in himself, in the same degree the mind becomes contracted, the feelings debased, and the respectability of the character impaired; and on the contrary, that in proportion as any one lives for others, in the same ratio every talent of the mind, every sentiment of the heart, and every laudable propensity is elevated and enlarged. This observation is exemplified in every station of life and in every pursuit. That man, whose mind and whose feelings are occupied and engrossed with the dear objects of domestick life, enjoys more real happiness, and better fulfils the true ends of his being, than he who devotes his powers merely to his own interests. Carry your observations through all the connexions which bind man to his fellow man, and notice how much the character, both of mind and heart, is improved in that individual who, forgetting himself, devotes his energies to his friends, to the members of his own profession, to his fellow citizens, to his countrymen, and finally to mankind at large. See how he rises in excellence, as his heart expands with love to others, and ascends, through the various grades of social feeling, from domestick affection to universal philanthropy. In proportion, therefore, as the practitioner of medicine cultivates an attachment to his science, will his views and his actions become more disinterested: the debasing love of money, (the source of so much injury to the reputation of the healing art,) the various little devices and manœuvres which characterize men of little minds and little merit, all the mean resorts of the hypocrite, the sycophant, and the slanderer, will be banished from his soul; while all the benevolent and dignified propensities of his nature will be cultivated; while true politeness of manners—true dignity of soul—justice, truth, candour, humanity and religion, will influence every thought, every word, and every action. The dignity of medicine will be practically declared to that publick which has been so long blinded and deceived by its unworthy professors, and which has so ungenerously charged their ignorance and vice to the profession itself. These will be exposed in their true colours, and of course will be hated and despised, while modest merit and retiring virtue will attract deserved attention, and receive their just reward.

"Love, then, this great, this dignified science; cultivate it with enthusiasm, by careful observation, and by rational expe-

riments: and remember, that he who assumes the character of a physician, and takes on himself the responsible duties of medicine, without the proper requisites from nature, from education, and religion, will pass through this life despised by the wise and the good, distributing misery and death around him; and after death his memory will be abhorred, while his soul will appear before the bar of a just and avenging God, covered with the blood of his fellow men. While he who is properly qualified for his labour, and adorned by a virtuous and religious disposition, will live beloved and respected as a benefactor to his cotemporaries, and a blessing to posterity, and will die mourned for by his survivors, but prepared for his great reward in the kingdom of heaven."

PENN'S GEOLOGY.

Geology in its present systematick form, is of but very recent origin. Its principal object is to ascertain the structure and relative situation of those large masses of rocks which compose the exterior surface of the earth. This surface or crust has been penetrated to the depth of not more than three thousand feet, and this only in a very few places—a distance which is not greater, when compared with the whole globe of the earth, than that which would reach through the thin yellow rind of an orange, when compared with its remaining bulk. Considering this last circumstance and the novelty of the science, we may well be surprised at the confidence with which certain theorists attempt to explain the precise order and manner in which the whole surface of the earth was at first formed. We say surface—for we believe that the central part, or the nucleus, still remains with them as a difficulty. But, however the bold and unphilosophical conclusions of the Geologists might excite our wonder, if these theorists had confined themselves to their own sphere, it would be out of our province to notice them. The fact, however, is far otherwise. Not satisfied with theorizing, they often attempt to overthrow by their vain speculations the foundation upon which our Christian hope is built. This they do by referring the creation of the world to a period far beyond the Mosaick account of that event. Yet there are, perhaps, no opinions in the whole range of what is called Philosophy, so diametrically opposed, as the opinions of these theorizing Geologists are to each other: so that those who oppose Christianity, or rather those who disregard practical religion of any kind whatever, do, in point of numbers or reputation, neutralize themselves; and thus leave us in full possession of the Mosaick account of the origin of all things. It has been justly remarked of these contending parties, that though "our imaginations are regaled by the brilliancy of their speculations, they are so opposite to each other, that we now cease to be impressed by their evidence." We shall, however, go a step farther, by taking the affirmative of the question, and asserting that those theories which agree, in the greatest number and variety of particulars, with the latest and most accurate observations which have been made on the actual situation and structure of the rocks composing the strata of the earth's surface, coincide also with the outline of creation, recorded in the first chapter of the book of Genesis. The chaotick, or unformed state of things at first, the division of land and water, the creation of an atmosphere and light, of grass and other plants, the formation of fish before land animals, and last of all the creation of Man, are events which the inspired historian relates, as having been performed in a succession of days—and all of which we think have received some confirmation, by the most extensive and accurate geological examinations which have hitherto been made. We wish it, therefore, to be recollected, that we by no means concede the point, that geological phenomena, as far as they have been investigated, or the opinions which have been fairly deduced from them, do at all contra-

vene the accounts of revelation, but rather confirm them.

There is another fact, which we think might be urged with great force, to show that the age of the world cannot be much beyond the limit assigned to it by the writer of the Pentateuch. We allude to the state of human civilization and improvement in the arts of life, as they now exist over the face of the earth. If the duration of the world and the era of man's creation were placed as far back as some modern scepticks would have it—a distance which reaches farther than even the records of Chinese chronology—would savageism, a condition which, on their own theory, appears to mark the earliest stages of human society, still be found to exist?

We have been led to these remarks by seeing a notice of a "Comparative Estimate of the Mineral and Mosaick Geologies,"—a work by Granville Penn, Esquire, and which has been pronounced by competent and unprejudiced judges, to be by far the most plausible and masterly attempt of the kind which has hitherto been made. Mr. Penn is a speculative geologist, and not a personal observer of phenomena connected with the formation of rocks and mountains. This we greatly regret, for this science cannot be studied to advantage in the closet or the cabinet. It embraces a vast number of facts, greatly diversified in their nature, often extremely difficult to investigate, and which lead different observers to very opposite conclusions. It is indeed owing to these circumstances, and to the influence of some preconceived and favourite hypothesis, that so many varying geological systems have been proposed. Every writer, and especially every Christian writer on this subject, we think ought to examine for himself; lest by some palpable error he should weaken the cause which he endeavours to defend. Indeed, those who advocate the same side with Mr. Penn, are commonly not practical naturalists: they are therefore obliged to defend the truth with those weapons only which their adversaries put into their hands, and they are, for this reason, often embarrassed with statements which the theorist has been induced to make in consequence of some preconceived notion; but which a little personal examination would entirely remove.

The plan which Mr. Penn has marked out for himself in the work alluded to,—which is to compare the facts of geology with the sacred records of the creation and deluge—does not, we admit, absolutely require this patient and laborious method of investigation.

He commences his work, by employing the philosophical principles of Bacon and Newton as tests, to try the several Systems of Geology; among which he makes little discrimination, massing them all together—Whistonian, Wernerian, and Huttonian—under the name of "Mineral Geology," or, according to a more recent denomination, "Geognosy." This science has avowedly for its object, the discovery of the *mode* of the *first formation*, and of the *subsequent changes*, of the rocks and other materials on the Earth's surface, as deduced from observation and "sound principles of physics, by the rules of an exact logic."

The leading position of the Mineral Geologists, which our author proves by multiplied quotations, is, that the crystalline phenomena of rocks, indicate the former existence of a chaotic ocean, or original chaotic fluid, in which a confused mass of elemental principles were suspended in a vast solution, till, after an unassignable series of ages, they settled themselves into order and correspondence of parts, by a gradual process of precipitation and crystallization, according to the laws of affinity and aggregation. Before the Earth obtained its present solidity, it is supposed to have derived its spherical figure from the operation of physical laws,

by which also it was made to revolve upon its axis. Now all this, he shows, is in direct opposition to the principles of Newton, whom the Mineral Geologists affect to follow. Newton never dreamed of a first formation by the blind working of the laws of chemical affinity, in a chaotic solution. He expressly says: "All material things seem to have been composed, and variously associated in the *first Creation*, by the counsels of an Intelligent Agent. For it became Him who created them, to set them in order; and if he did so, it is *unphilosophical* to seek for any other origin of this world, or to pretend that it might rise out of a chaos, by the mere laws of Nature; though, being once formed, it may continue by those laws for many ages."* Newton's philosophy is equally in opposition to the Huttonian doctrine of successive worlds. He says: "The growth of new systems out of old ones, without the mediation of a Divine Power, seems to me apparently absurd."†

Again, what Newton advanced only as an *hypothetical illustration*, Geologists have laid down *positively*, that the Earth was once in a state of fluidity. Newton, however, merely says, "*If* the earth were formed of a uniformly yielding substance, and *if* it were to become deprived of its motion,‡ it would settle into a perfect sphere; and *if* it were then to receive a transverse impulse, it would be changed to an obtuse spheriod, flattened at the poles." But, instead of concluding from this, that the Earth *was* formerly either fluid or of a yielding substance, he infers that it was thus formed at its first creation—God having given it this form, because it "most conduced to the end for which he formed it." Newton refers to an Intelligent Cause—the Mineral Geologist, to a chemical *menstruum*. Newton proceeded "from effects to their causes, and from particular causes to more general ones, till the argument ends in the most general." Whereas the Mineral Geologists have never extended their analysis beyond the *particulars* belonging to mineral matter; although the mode of the first formation, which is the subject of their speculations, necessarily supposes the most general cause. This proceeding of theirs, Mr. Penn remarks, entitles them to be ranked among those of whom Bacon speaks, who impede knowledge "by slipping off particular sciences from the root and stock of universal knowledge."

It is a rule of the Newtonian philosophy, that we should refer to the same common cause all existences which share the same common properties. Now, not only does it hold good of the three kingdoms of matter, the Animal, the Vegetable, and the Mineral, that they share the same general properties, but there seems to be "a community of system:" the Earth is fitted to support animals and vegetables, and they again cannot be supported or nourished without the Earth. They are therefore constituent parts of one whole; and the first formations of each, must, accordingly, be referred to the same *cause*, and to the same *mode;* so that, by discerning the relation of any one of them, we at the same time discern that of the other two. If we connect this with the Newtonian principle, "That *all* material things were in the beginning created and set in order by God, in their fittest sizes, figures, proportions, and properties," bearing in mind that the act of *creation* must have been immediate as to Him, we shall have the means of ascertaining "what is the authority of sensible phenomena, for determining the mode of the first formations of each of the three king-

* *Optics. lib. III. ad fin.*

† *Third Letter to Bentley.*

‡ *Si* terra constaret ex uniformi materia, motuque omni privaretur, &c. *Princip.* l. iii. Prop. 19, prob. 3.

doms of matter." All terrestrial matter signifies only the aggregate of all the animals, vegetables, and minerals composing the Earth and its inhabitants. The first formation of each of these, our author most ingeniously examines; and as this is one of the most original and striking parts of the work, we shall try to put our readers in possession of the substance of his observations.

If we trace back the generations of men to their *first formation*, we ultimately arrive at a primitive, ungenerated parent or parents; "for there must have been a first-formed, created man, as certainly as there has since been a succession of generated men." It is of little consequence to the argument, to what period of infancy, boyhood, manhood, or old age, the first man corresponded after his creation; though it agrees best with our notions of a Supreme Intelligence, to suppose that he was created mature. He possessed, at all events, a bodily structure similar to ours, the soft parts being supported and strengthened by means of *bones*. The first inquiry, therefore, which presents itself, relates to the formation of bone.

"To this question Anatomy replies: 'The use of the *bones* is to give shape and *firmness* to the body; to be levers for the muscles to act upon, &c.:—their fibres, when *first formed*, are *very soft*, until, by the addition of a matter which is separated by the blood into them, they grow *by degrees* to the hardness of a cartilage, and *then*, perfect bone. But this change is neither made in *a very short time*, nor begun in all parts of the bone *at once*. By the continual addition of the ossifying matter, the bones increase till the hardness resists a further extension; and that hardness increasing while they are growing, the increase of their growth becomes slower and slower, till they cease to grow at all.'" p. 61.

This is the process of the formation of bone *now*; but such could not have been the process at the formation of the bones of the first man. His bones could not have been formed by degrees, nor by a slow and gradual addition of ossifying matter, nor with soft fibres gradually growing hard and firm; for, if so, the process must have commenced in a maternal womb, whence it is certain that he did not proceed. He was created at once, with his bones firm, hard, and of their proper magnitude; the Creator anticipating, in that first formation, by an immediate act, effects which were thenceforward to be produced only by a gradual process, of which he then established the laws. Yet, if a bone of the first man now remained, and could be submitted to an Anatomist, he would doubtless, from its structure and sensible phenomena, infer, that it had been produced according to the laws of ossification; just as the Mineral Geologist sees in the structure of rocks, nothing but precipitations, crystallizations, and dissolutions, which have occurred during the reign of chaos or the formation of new worlds. The Anatomist would conclude that this bone of the first man had been formed in the womb, had been at first soft and slender, and had gradually become hard and strong. But his conclusion would be false, and for this reason; he draws his inferences wholly from sensible phenomena, which, by the hypothesis, are inadequate to solve the question, viz. the mode of the first formation of bone. Hence we obtain this general principle; that sensible phenomena *alone*, cannot determine the mode of first formations, since the real mode was in direct contradiction to the laws which now regulate these phenomena.

The same reasoning will hold good of the first created tree.

Let us now, a little more in detail, consider the first created *rock*, as we have considered the first created bone. Rocks are looked upon by the Mineral Geologists as the "*magnæ ossa parentis*,"—the "first and most solid bones of this globe,"

forming, in some measure, the skeleton, "or, as it were, the rough frame-work of the Earth;" they are also said to be "stamped with the character of a formation altogether crystalline, as if they were really the product of a tranquil precipitation." But, if we follow Newton's second rule of philosophizing, by which we are bound to assign the same cause for the same effects, we must conclude, according to the analogy of the bone and the wood, that the real mode in which the first rocks were produced, was in direct contradiction to the apparent indications of the phenomena. The sensible phenomena which suggest crystallization to the Wernerian, or vitrification to the Huttonian Geologist, are exactly of the same authority with those which suggest ossification and lignification to the Anatomist and the Naturalist. Nothing can be more unphilosophical than their *prima facie* conclusions, so very different from the conclusion of Newton, "that all the particles of matter were variously associated at the first creation, by the counsels of an Intelligent Agent." "I am," says Mr. Penn, "well aware of the power of phenomena over the mind, and of the difficulty of resisting them." But then, he remarks, the difficulty is precisely of the same kind as that which an illiterate peasant experiences in renouncing his persuasion, that the sun rises from the earth in the morning, and sets at night, either in the ocean or behind the hills.

The absurdity of the theory maintained by the Mineral Geologists becomes still more obvious, when we compare their principles with the known causes and operations of Nature as we learn them from observation and experience.

"When the mineral geology ascribes the first formation of rocks to the mode of crystallization in an universal aqueous fluid, it assumes an effect which was never known in course of production, and explains this effect by an assumed cause which was never known in course of operation. And what is this in philosophy, but assuming an occult cause? and, in reason, but assuming a fiction instead of a fact, for the basis of a science?

* * * * *

"To what cause, then, it will exclaim, are we to ascribe the regular successive *strata* in the *first* mineral formations, previous to the disturbance of which they bear the evidence? I ask, in reply: To what cause are we to ascribe the regular successive *laminæ* in the shell of the first tortoise; or the regular successive folds in the wood of the first tree; or the regular successive compartments in the pulp of the first orange? The *final cause*, in each, was the *end* to which it was to serve; the *efficient cause*, was the *intelligent power* which sought those ends; to whom, all created magnitudes are equal.

"To what cause, it will again exclaim, are we to ascribe characteristic diversities of *granite*, *porphyry*, *serpentine*, &c.? I again reply, by asking: To *what cause* are we to ascribe the diversity of the *ivory* of the *first elephant*, and the *horn* of the *first elk*; of the *wool* of the *first sheep*, and the *fur* of the *first ermine*? Those were *first formations, then*, as the *granite*, the *porphyry*, and the *serpentine, continue to be first formations, now*. To what cause are we to ascribe the diversity of *spots* in the *first formed panther*, of *stripes* in the *first formed tiger*, and of a *plain hide* in the *first formed lion?* To what are we to ascribe the different textures, of *bone*, *cartilage*, and *muscle*, in the *created animal?* We may as well ascribe all these to differences of *secretion* and *accretion*, which never took place, as the diversity of *primitive rocks* to differences of *precipitation* and *crystallization*, which never took place. Of true *first formations*, the cause of the *being* and of the *diversity* must be the same. The philosophy of Bacon and Newton, will never consent to derive these from an *elemental chaos*." p. 95, 117, 18.

Having thus disposed of the doctrines of Geologists relating to the mode of first formations, Mr. Penn proceeds to examine by the same tests, their speculations respecting the changes and revolutions of the globe. Geologists have advanced most confidently to the task of composing a minute history of the revolutions of the Earth, with no other materials than the fanciful speculations founded on a few striking appearances observed upon its sur-

face. They tell us of indefinite periods of deposition from the chaotic waters, of the sinking of these waters, and the appearance of the rocks above them, and again, of a sudden rising and overflow of the waters on the newly bared rocks, and of many other events which they detail with all the minuteness of history and all the confidence of truth. Their appeal to the philosophy of Bacon and of Newton in support of their theories, is singularly unhappy. Bacon says expressly, "that there is nothing in the history of the Creation to invalidate the fact, that the mass and substance of heaven and earth was created in one moment of time; but that six days were assigned for disposing and adjusting it."* He admits most distinctly the authority of the Mosaic record; and those who reject this, and at the same time pretend to follow him, are, to say the least, not very consistent. Our author now proceeds to take up the sacred record in detail, and he illustrates it by many very ingenious and novel observations. He shows that Rosenmuller, Bishop Patrick, and other eminent commentators, have been drawn away from the simplicity of the Mosaic narrative, by the imposing arguments of the Mineral Geology.

Mr. Penn concludes this survey, which we regret our limits will not permit us to copy, with a passage from Lord Bacon, in which that great man professes his belief,

"'That God created heaven and earth; and gave unto them constant and perpetual laws, which *we call of Nature;* which is nothing but *the laws of the Creation;*—that the *laws of nature,* which *now* remain, and govern inviolably till the end of the world, *begun to be in force when God rested from His work:*—that, notwithstanding God hath rested from *creating,* since the *first Sabbath,* yet, nevertheless, He doth accomplish and fulfil His divine will in *all things, great and small, general and particular,* as full and exactly by *providence,* as He could do by *miracle* and *new creation;* though His working be not immediate and direct, but by compass; not violating *nature,* which is *His own laws,* upon His creatures.'" p. 242.

Mr. Penn comes next to the DELUGE, which is perhaps the most interesting topic of all Geological discussions. His views of that great revolution seem to be not less accurate than they are novel, notwithstanding the multitudinous inquiries which have been directed to this subject. The Mineral Geologists have determined, "that the soils of all the plains, (such as those of Alsace, Holland, and Lombardy,) were deposited in the bosom of a tranquil water; that their actual order is only to be dated from the period of the retreat of that water; and that the date of that period is not very ancient." In this conclusion, the most distinguished Naturalists of the age concur, among whom we may mention, Dolomieu, Saussure, De Luc, and Cuvier. By following the Mosaic history, we obtain the details of this great revolution.

Moses states, that, in consequence of the wickedness of man being great in the Earth, God resolved to destroy what he had made—"man and beast"—"all flesh"—"*together with the earth;*" excepting only the righteous Noah and his family. The full import of the phrase "with the earth," has seldom been attended to in this inquiry, though it must obviously form the basis of all our reasoning. The Hebrew particle את is most frequently rendered by *cum, unà cum—with, together with.* The Septuagint gives, KAI την γην; the Chaldee Paraphrase and both the Targums give *cum* terrâ; and Aben Ezra much more strongly paraphrases the passage, "*Perdam eos, et perdam terram,*" I will destroy them, *and I will destroy the earth.* St. Peter says distinctly: ὁ τοτε κοσμος, ὑδατι κατακλυσθεις, απωλετο. (2 Pet. iii 6. 7.) "the world which then was, being overflowed with water, perished."

* *De Aug. Scient.* lib. i. p. 37.

A still more ancient testimony confirms the interpretation, Job xxii. 15, 16., which Mr. Penn renders, with some learned commentators, "whose foundation (*the Earth*) was destroyed by a flood of waters." The same ancient author says, alluding to the two great revolutions, "He withholdeth the waters, and they dry up; also, He sendeth them forth, and they *destroy the Earth*." (chap. xii. 15.) What strongly confirms this view of the passage, if, indeed, it require further confirmation, is the promise of God given after the deluge, "Neither shall there any more be *a flood to destroy the Earth*."

From these historical documents, our Author infers, that the *second Earth*, upon which the Ark rested, (for that which is now our habitation, is not, he contends, that which existed before the deluge,) was produced in the same manner as the *first* Earth, then destroyed by the breaking up of the rocks and strata which formed its crust, thus forming of the first Earth a *new* basin for the sea, and elevating the *former* basin of the sea to become the new dry land. For the legitimacy of his logic, he again appeals to his guides, Bacon and Newton. If the *first* Earth was formed by draining off the waters into a basin formed for them, on the principle of referring like effects to like causes, we should be led to conclude that the *second* Earth also might be produced by similar means. And that this is not a mere conjecture, is proved by the record itself, and by all the facts which the modern study of Geology has elicited. But if so, the Earth which we now inhabit, constituted the bed of the ocean for the period of one thousand, six hundred, and fifty-six years; it was also subjected to the operation of the waters of the deluge for about twelve months. The Mineral Geologists are all agreed as to the fact, "that *our continents once formed the bed of the sea*." This is incontestably proved by the immense beds of sea-shells incrusted in the masses of mountains, and by the innumerable marine productions found, when the lowest strata are penetrated to a great depth. Sometimes, the shells are so numerous as to constitute the entire body of the stratum; and they are almost every where in a high state of preservation, retaining their most delicate and fragile parts, and often their pearly lustre. It is to be remarked also, that every part of the Earth which has hitherto been explored, exhibits such appearances. As to the accuracy of these facts, there is now no controversy even among the most sceptical.

The agents which Mr. Penn conceives to have been called into operation, besides the mass of water, are earthquakes and volcanoes. He makes a very proper distinction here, between what we know of these agents from modern observation, and what must have been the *extent* of their action when called into simultaneous operation over the whole globe. He refers to the Giant's Causeway, the Island of Staffa, and other great depositions of basalt, for the proof of a more widely diffused volcanic action, than we can now expect to see exemplified in the limited range of a few conical mountains.

M. Boué, in his "Essai Géologique sur l'Ecosse," just published, has concluded, that all the basaltic rocks from Dunbar to the Firth of Clyde, are the production of an immense submarine volcano, which he thinks must have existed somewhere in East Lothian. As M. Boué reasons upon *data* very different from Mr. Penn, this conclusion is of some importance. This volcanic action is supposed by our Author to have been produced by the admission of the sea water to subterranean fires in the interior of the globe; while the whole was directed by the same Power that established the laws of volcanic action.

The general conclusion is, that there have been *two*, and *only two* great revolutions of this globe; the first, at the formation of the basin of the primitive ocean; the second, at the formation of the basin of the present ocean. This, our readers are aware, is at complete variance with the theories of Geologists, who, instead of *two*, affirm that there have been "*four* successive seas," and that the *revolutions* have been *numerous;* thus multiplying causes without necessity, and contrary to sound philosophy. They hesitate not to ascribe the formation of low levels, or plains, between chains of mountains, to the *hand of Time* and atmospheric agents, which have imperceptibly eroded and wasted away all the immense mass of matter which filled up the void now existing; though they forget to tell us why the mountains themselves were spared, and why the hand of time and the atmospheric agents acted so capriciously, as it would appear from these historians, they must have done.

It is a very singular circumstance in the history of infidelity, that the French encyclopedists brought forward the very arguments here adduced by Mr. Penn, in order to disprove the deluge altogether.

"It is a truth," they say, "now recognised by the most enlightened naturalists, that the sea, in the most remote times, occupied the greater part of the continents which we inhabit; it is to its residence, that is owing the prodigious quantity of shells, of skeletons of fishes, and of other bodies, which we find in the mountains and strata of the earth, in places often very distant from the bed which the sea actually occupies. In vain would any one attribute these phenomena to the Universal Deluge: we have shown, under the article Fossils, that that revolution, having been merely transient, could not have produced all the effects which the greater part of naturalists have attributed to it. Whereas, in supposing the residence of the sea upon our earth, nothing will be more easy than to form to oneself a clear idea of the formation of the strata (i. e. the secondary strata) of the earth; and to conceive, how so great a number of marine bodies are found in a soil which the sea has abandoned." These writers were little aware, that they were urging the very statement of the record; and that what they so authoritatively opposed, was, in fact, not the record itself, but the misinterpretation of the record."*

The reasoning of Mr. Penn as to the means by which the bones and bodies of land animals now subsisting only within the Tropics, have been imbedded to a great depth in the soil of Siberia and other northern countries, is, we think, one of his most successful efforts of ingenuity, learning, and sound judgment. Keeping to his description of the breaking up of the former continents in order to form a new channel for the present ocean, and to the effects of the great deluge, he shows, that, according to the strongest analogy drawn from the tides and currents, and the velocity of sailing, that the body of an elephant or of a rhinoceros, could have been transported from the Equator to Siberia in from fifteen to twenty days. The rapidity with which such a body might be imbedded to a considerable depth, he illustrates from the effects of the *Pororoca* or *Bore*, a rapid elevation of the tide which frequently occurs on the East coast of America. Condamine says, that the Bore reaches its greatest elevation in one or two minutes, advancing with a tremendous noise, presenting in front "a promontory of water" from twelve to fifteen feet in height, and breaking down and sweeping away every thing in its course. An eye-witness told Mr. Penn, that a *Bore* which occurred on the coast of Nova Scotia, instantly imbedded a schooner of 32 tons so deep in sand and ooze, that only her *taffel*, or upper rail of the deck, could be seen. Now, when the whole mass of the waters of the globe were flowing over the mountains at the

* *Encyclop.* Tom. X. *Art.* Mer.

deluge, it is easy to conceive that their effects must have been much greater than that of any *Bore* whatever. In this way, Mr. Penn at once gets over the difficulty of supposing that the ante-diluvian animals lived where their remains are now found. This is rational and intelligible, compared with the wild and impious speculations which infidelity has vented on this subject.

—

We are indebted to the Eclectic Review for the condensed form of Mr. Penn's book, which we have now presented to our readers—we have however made some slight alterations, and some very considerable abridgments of the article as it appears in that Review, and could not therefore properly give it as an exact quotation—We may on some future occasion give Mr. Penn's remarks upon the sacred words in the first chapter of Genesis, in detail —and the ingenious observations which he offers on each day's work of the great Creator.

Religious Intelligence.

FROM THE MISSIONARY HERALD.

Soon after the great change in the South Sea Islands became known in Great Britain, it was determined by the Directors of the London Missionary Society, to send out a Deputation, as soon as convenient, to take a view of things on the spot;—to aid the missionaries in organizing new churches;—to aid the converted inhabitants in fixing their social institutions;—to suggest practical improvements;—and to make a report of facts, and proceedings, and to recommend measures, in the face of Europe and the world. It may be questioned, whether a more honourable service has been assigned to men, since the apostolic age. The Directors were looking out for suitable men to be employed in this agency, for more than a year, when the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were appointed. They sailed from London in May, 1821;—reached *Tahiti* in October;—resided at that and the neighbouring islands till March, 1822;—and then entered upon the visit, which is described in their letter. We published, in our number for February, the principal part of a letter from Mr. Tyerman to a lady in England. This, however, should not supersede the publication of the following testimony of himself and his colleague to the same facts; a testimony given with great deliberation, for the express purpose of cheering the hearts and encouraging the labours of American Christians, by a fair exhibition of what God has done in the favoured islands, where his power has been so signally manifested. It is to be remembered, also, that the testimony now published, was written nine months later than the others; that is, after a longer residence of four months among the people concerning whom it is given, and a subsequent interval of five months for comparison and reflection. Yet not a single abatement is made; and, in some respects, the testimony is more full and explicit.

Perhaps some of our readers may inquire how it is, that idols were still detected and brought forth to be burned, and that the people were waiting for the king to give a decided countenance to the missionaries, when idolatry had been abolished almost three years before, and the missionaries had been established at the islands, more than two years. The explanation is briefly this. Where the idols were so very numerous, and there were so many household gods, it is not to be supposed that all would be destroyed at once. Though the burning was general, some idols would be clandestinely preserved. After the destruction of the idols and consecrated places, the people were as destitute of any just views of religion as before. They were, also, as much addicted to their vices. From want of knowledge of the language, missionaries are never able at first to convey religious truth to the minds of heathens. In the case before us, though the rulers of the Sandwich Islands admitted the missionaries to reside there, and have treated them with kindness, great pains have been taken by unprincipled foreigners to prejudice all classes of the natives against evangelical exertions, and to excite suspicion of the motives, which brought the missionaries thither. This evil was always anticipated. It must always be met, in similar cases; and met patiently and firmly. In the mean time, it was to be

supposed, that the minds of the chiefs and people would remain in a state of indifference, till they knew more of religion, and in a state of suspense, as to what part they should ultimately take. The final issue, however, is not doubtful. Christ will be acknowledged and obeyed in these islands, and in the whole world, which now lies in wickedness.

Some persons may think the progress of the missionaries slow, in having added to their Spelling Book only eight pages in six months. This is to be accounted for, we presume, from the extreme difficulty of ascertaining the true pronunciation of an unwritten language, and from the desire to have the words printed rightly at first, and before any copies are put into circulation. Those who have attended most to this subject know, that it requires great caution and diligence.

Some persons, seeing the English names of Pitt, Adams, and Cox, applied to leading men at the islands, may think that Englishmen, or Americans, have been employed by the king, as governors of different parts of his dominions. This is not the fact. The chiefs, who bear these names, are full-blooded natives. Pitt and Adams have learned to speak the English language.

Our readers will perceive, that the missionaries have introduced a new orthography of several names, which occur in the following communications. This is done to produce uniformity, by adopting the alphabet, which will be used hereafter. In forming an alphabet for a language never before written, the first point to be aimed at is, *to assign but one sound to each letter.* If we could suppose our own language to be brought into such a state, the advantages would be so great as to defy all calculation. The sounds of the vowels, which the missionaries have fixed upon, are as follows: *a*, as in *father; e*, as *a* in *late; i*, as *e* or *ee* in *convene, redeem; o*, as in *over; u*, as *oo* in *pool*, or *o* in *remove; ae*, as *ay* in *ayes; ai*, as *i* in *idol, mile; ao*, as *a* in *far*, closely followed by *o; au* as *ow* in *vow; ei, eu*, and *ou*, the sounds of those letters, as above described, pronounced in quick succession. The missionaries have inadvertently written some of the names as heretofore; *Owhyhee*, for instance; which, we presume, should be *Owaihi*, the first aspirate being so slight as very properly to be omitted.

Oahu, (Woahoo,) Aug. 9, 1822.

Dear Sir,

Though such is the demand for our assiduous attentions, in communicating instruction to the people, that we have scarcely a moment to spare for the purpose of writing to the Board, or to any of our friends at this time; yet we seize the opportunity, with great satisfaction, to speak to you of the continued faithfulness and loving kindness of our Heavenly Father towards us, and of his gracious and wonderful dispensations towards these isles of the Gentiles.

The letter then recapitulates the intelligence contained in the communications made to the Committee, by the ship Paragon, which arrived at Boston some time since.

English Missionary Deputation.

By another letter to yourself, sent by the ship Lady Blackwood, in the early part of May, by the way of South America, you will probably learn the interesting fact, that, in the wise providence of God, the English Missionary Deputation, composed of the Rev. Mr. Tyerman and George Bennet, Esq., accompanied by the Rev. Mr. Ellis, missionary at *Huahine*, and several natives of the South Sea isles, who have been taught the Christian religion,—have been directed to these favoured shores, and allowed to witness with us what God has here begun to do. This singular, and truly desirable, though unexpected event, was brought about in connexion with the sending of a schooner, built at Port Jackson, by the way of the Society Islands, as a present from his Britannick Majesty to the king of the Sandwich Islands.

Acknowledgment of Favours.

We are now happy very gratefully to acknowledge the reception of your kind, interesting and refreshing letters, and a variety of pamphlets and newspapers, by the Tarquin, the Houqua, and the Pearl, together with the needful supplies forwarded gratuitously by the Houqua, for our aid and comfort. To all, by whom we are so kindly favoured and so greatly obliged, our cordial thanks are due; but we can make them no better return, than by praying for their prosperity, and applying ourselves with increasing diligence, energy and activity to our appropriate and important work of communicating gratuitously, by our feeble instrumentality, to the perishing heathen, the unsearchable riches of Jesus Christ.

We would not forbear to mention here the receipt, by the ship Tartar from China, of a precious letter from Mr. Oliphant, a respectable American gentleman at Canton, breathing the spirit of the age, the spirit of expansive and operative benevolence, accompanied by a donation to the mission, of goods and various articles of convenience, to the amount of about *three hundred and eighty dollars.* With many kind words of encouragement and consolation, he begs our acceptance of "this trifle," with the assurance, that if it should diminish our privations, and promote our comfort, and in any way aid us in bringing

the interesting islanders to Christ, his ability and opportunity to bestow the favour, will afford him unspeakable satisfaction.

You will rejoice to learn, also, that, by the return of the ship L'Aigle, capt. Starbuck, from London, we have lately received from the Rev. Mr. Burder, Secretary of the London Missionary Society, a very friendly and comforting letter, together with the Gospels Matthew, Luke, and John, the History of the Apostles, and a volume of hymns in the Tahitian tongue; a small vocabulary of the Malay language, in English and Malay; a New Zealand grammar and vocabulary; and several numbers of the late missionary publications, containing much interesting intelligence respecting the progress and prospects of Christian missions among the heathen, fitted, like that contained in the ever welcome "Missionary Herald," to call forth the prayers and offerings of the friends of Christ.

Languages of Polynesia.

In comparing the languages of New Zealand, Tahiti, and Owhyhee, we are, at every step, gratified to see the striking resemblance, which they bear to each other, and the very great facility, which the knowledge of one affords in acquiring a knowledge of the other: but we are disappointed in not finding a similar resemblance between these languages and the Malay; as it has been the opinion of some, that the Malay is the origin of these, and most of the other dialects of Polynesia. But we are not prepared, at present, to speak very freely on this point.

Expected Associates in the Mission.

It is about six months since we learned that you were seeking a passage for missionaries to these islands; and, from that time, we have observed a weekly prayer meeting, with special reference to those, who might be appointed to be our helpers; —to their passage across the mighty waters;—and to their entrance among the heathen. This we resolve to continue till we shall greet them with welcome, and join with them in grateful thanksgiving to Almighty God for his goodness to them, his mercy to us, and his grace to the heathen to whom they are sent.

Important increase of Christian Influence.

While we have been thus waiting, we have, in the kind providence of God, been called upon to rejoice and give thanks to him, for the seasonable and important aid rendered to the mission, by the assiduous labours of Mr. Ellis, for the last four months, both in investigating the language, and in preaching to the people; and also, for the efforts of Messrs. Tyerman and Bennet, to encourage our hearts, to strengthen our hands, and to exert a salutary influence on the mind of the king and chiefs and people, in favour of our great object.

And we believe you will rejoice to learn that, at the request of this government, and with the most cordial approbation and consent of this mission, and by the express and official advice and appointment of the Deputation, as agents for the London Missionary Society, brother Ellis will probably be stationed here, to use all his talents and influence in the promotion of the cause in which we are engaged; to aid us in acquiring a thorough knowledge of the language, in translating the Scriptures, and in furnishing the nation with books and with other means of improvement, much earlier than it could possibly be done without such assistance.—*Auna* and his wife, two natives of *Huahine*, well instructed, are also stationed here as Christian teachers.

Progress of the Mission.

The nation, we are happy to say, is now ready to receive instruction, and to receive additional teachers. During six months past, the desire for instruction seems to have increased with the means. We have been enabled to print, and put into their hands, 16 pages of a spelling-book, containing, besides a copious list of words, several lessons in reading, which exhibit some of the leading doctrines of the Gospel.—A considerable number of pupils are already thoroughly acquainted with these pages, and they are sought by others, so that we are obliged to distribute a considerable part of the edition, which amounted to 500 copies, before the remaining 16 pages can be finished. We have, during the last six months, been able to preach more frequently to chiefs, and to greater numbers of the people, by an interpreter, than has been usual in any former period. Lately Mr. Ellis has preached three times a week, almost entirely in the dialect of this country: and our assiduous Hopoo appears to be useful in holding forth, in his own way, the precious words of life, to his dying countrymen. Most of us are able to tell them, with increasing freedom and perspicuity, in their own tongue, something of the wonderful works of God, and something of inspired truth, which gives light and life to those who receive it: and last Sabbath, for the first time in a publick assembly of the natives, Mr. Bingham was enabled to address the Throne of Grace in the vernacular tongue.

Desire of the Chiefs to learn.

Soon after the first sheet of the spelling-book was put to press, Gov. Adams, from Owhyhee, enlisted as a pupil, with a desire to learn to read and write his own

language; and he continues diligently and successfully to apply himself to this pursuit, though he has returned to Owhyhee, and has now only an ordinary *Tahitian* youth to instruct him.

The next principal personage, who enlisted, for the same purpose, was *Kamamalu* the queen, about two months ago. She has read through the 16 pages which we have printed, and is able to write an intelligible note, and to read the answer; so that she begins to find a pleasure in corresponding with Mrs. Bingham by the pen. The king, though he occasionally looked at the book, did not seem to consider himself a pupil.

The next persons of rank, were *Opiia*, as she is usually called, one of the wives of the late Tamahamaha, and her present husband *Laanui;* who, two months since, hearing that we had a prayer meeting at our house, on the first Monday in the month, came and spent most of the day with us, that they might enjoy it. Of late they have repeatedly had morning and evening prayers in their family, assisted by *Auna*, or some other person: and they are diligently learning to read and write. Immediately after the prayer meeting above mentioned, they embarked for Owhyhee, with *Kaahumanu* (Kaahoomanoo) and *Taumuarii* (Tamoree,) and many others; accompanied by *Auna* and his wife. On this tour, at several places in Owhyhee, by the express order of *Kaahumanu* and *Taumuarii*, the idols, which had been laid aside and not destroyed, were brought forth and burned. In the windward part of Owhyhee, 102 idols were, by their command, committed to the flames in one day.

Tour round the Island of Oahu, (Woahoo.)

About the middle of June, Mr. Tyerman, Mr. Bennet, Mr. Ellis, Mr. Bingham, and John Honoree, made a tour round this island, and often addressed the people on the all important subject of the great salvation; visited the high-priest *Hevaheva*, (Haverhaver, as we have before called him,) at *Waimea* (Wymaah); and preached, at different places, the Gospel of the kingdom, to small collections of natives. In a few instances, they discovered a pleasing and very lively interest in the subject; but the general sentiment expressed by the people, and even by the high-priest himself, was this:—"We are waiting for the king to turn, and make publick declaration that he approves the message you bring, and the object you propose."—This was, we believe, the general state of suspense throughout the islands.

Within a few weeks, the expedition to Owhyhee has returned to this place; and since its return, Cox has made many inquiries on the subject of religion. He is the fifth principal person, who engages, as a regular pupil, to learn to read and write his own language. While at *Atuai* (Atooi,) some months since, he attended regularly to the rudiments of reading and writing in English. On the 25th ult. he began more openly than before, to patronize the school. On Saturday the 27th, he expressed a desire to attend publick worship the next day: but was too ill to attend. *Kaahumanu*, though informed, at the same time, that the morrow was the Sabbath, and invited to attend publick worship, went the next morning, with *Taumuarii* to *Waititi* (Witete,) and drew a great multitude after her, to spend the Sabbath there in playing in the surf. In the afternoon, Messrs. Bingham and Thurston, and Hopoo, followed them, and at evening proposed to preach to them, in case they desired to hear the word of God. They consented, and the Lord's prayer was expounded to them. *Kaahumanu* asked Hopoo what he meant by saying to one of her servants, in the morning, that if he did not keep the Sabbath, he would be burned. Hopoo had said to one of them, as they were going to their sports, that men who do not observe the Sabbath of the Lord, will go "*i ke ahi a roa*," (to the endless burning.) The same evening, a prayer meeting was held at the house of *Opiia* and *Laanui*. Messrs. Thurston and Ellis attended and conducted the meeting, and one or two of our pupils engaged in prayer.

Seriousness of Cox.

Monday night, the 29th ult. Cox was troubled with a dream, in which he saw the island all on fire, and could find no hiding place for his soul. The next day he requested Messrs. Bingham and Ellis to hold a meeting at his house in the evening, and to pray with him, and tell him of the great salvation. Between forty and fifty of the natives assembled. Mr. Ellis preached, and Hopoo offered one of the prayers. Cox requested that he might have the same privilege every evening, and have some one, also, to attend morning prayers at his house. On the 31st, he went to his sister *Kaahumanu*, and proposed to her to join with him in turning to the new way pointed out by the missionaries; to encourage schools, and allow their people all to be taught. She declined; but he avowed his intention to learn, and have his people instructed. His wife joined with him, and also several of his family. One of his favourites *Taumi*, by the way, has, for two years, been receiving instruction, and made very desirable progress; sometimes engages in prayer; and has considerable influence with this important chief.

Disposition of Riho-riho to learn.

The next principal personage, who enlisted as a regular pupil in acquiring the art of reading and writing the language,

was the king himself. On the 2d inst. he visited the mission family, in a very pleasant mood, and, at our solicitous suggestion, engaged to begin the work soon. He requested that 100 copies of the first sheet of the spelling-book might be ready to put into the hands of his people, and encouraged us to hope, that as soon as the sandal wood, which he owed, should be paid over to those who were waiting for it, all his people should be allowed to attend on our instructions. His wives and favourite friends have united with him. On Monday last, the day of the Monthly Concert, his house became literally a school-house, and Mr. Bingham, Mr. Ellis, James Kahuhu, and John Honoree, were diligently employed in teaching them to read and write. This continues with good success. The next day, *Kaahumanu* was induced to lay aside her cards, receive a book, and cheerfully attempt to learn the alphabet of her language. *Taumuarii* also received a book, and, by their united request, about 30 of his people. *Kraimoku*, (Krimakoo,) *Naihe* and his wife, *Kanui*, and *Kauikeoule* the young prince, and most of the smaller chiefs at this place, with their favourites, are learning to read and write. Besides the school of about 50 pupils at our school-house, which Mrs. Bingham superintends, there are about 100 pupils in the village, at seven different places, which require the attention of Messrs. Bingham and Thurston, Mrs. Thurston, and Mrs. Bingham, when her health will permit her to go, together with all the aid of our most forward pupils.

State and Prospects of the Mission.

Such is the present state of the mission, and of the nation. We are satisfied that the Lord has begun a great work here, and we pray that he "will perform it until the day of the Lord Jesus." A few, we are led to hope, are inquiring what they must do to be saved. May the Lord guide them into all truth.

We are desired to send to our patrons, and the good people of America, the affectionate AROHA, (*salutation,*) of the king and queen, of *Taumuarii* and *Kaahumanu*, of *Naihe* and his wife, and others, who are now receiving the benefits tendered to them by the Board, through our feeble instrumentality.

Our brethren at *Atuai*, who have lately visited this station, and enjoyed for a season the society of our missionary friends, who sojourn with us, have returned, and are proceeding cheerfully and successfully with their work. *Taumuarii* is expected to visit them, next week, with numerous attendants from this place.

You, dear Sir, amid your multiplied cares, your assiduous labours, and your awful responsibilities, will rejoice with us; and the Board will give thanks to God for these tokens of his divine favour. But let us rejoice with trembling, and continue to implore his divine grace to purify this people, to cause the Sabbath to be publickly acknowledged and sanctified in these isles, every abomination to be removed, and the institutions of a pure and holy worship to be established; and especially, that those appointed to minister in holy things, may be found faithful, even unto death.

Committing our way unto the Lord, and imploring a divine blessing on our patrons, we are happy, dear Sir, to subscribe ourselves your brethren and fellow-labourers.

H. BINGHAM, D. CHAMBERLAIN,
A. THURSTON, E. LOOMIS.

J. Evarts, Esq. Cor. Sec. &c.

LETTER FROM THE ENGLISH MISSIONARY DEPUTATION, TO THE AMERICAN BOARD OF FOREIGN MISSIONS.

Oahu, one of the Sandwich Islands, Aug. 9, 1822.

Beloved Brethren in Christ:—You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the islands of the South Seas. We, whose names are subscribed to this letter, have the honour to form that deputation.

When we sailed from England in May, 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had sent missionaries to propagate the Gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labours of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

Unexpected visit to the Sandwich Islands.

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication;—which we are happy to do from the house of your missionaries, in the island of *Oahu*.

When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence, which so unexpectedly brought us here, has, as unexpectedly, detained us till now. The designs of Providence in bring-

ing us here, are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

Tribute of Respect and Affection.

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, on your having been directed, by the great Head of the Church, to so valuable and pious a body of missionaries, as those are, whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence, which you repose in them, and should cherish in your hearts the hope, that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those, who take knowledge of them, to embrace that Gospel, which they are anxious to make known:—while their affectionate hospitality, and their kind and persevering endeavours to promote our comfort, confer upon us a debt of gratitude, which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident, that the time is not remote, when many shall rejoice in their light.

We have had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God, that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

Occasion of this Visit.

After spending some months in the South Sea islands, and being, at the time, at *Huahine*, one of the Society Islands, a vessel, whose captain had in charge a schooner, which was a present from the king of England to the king of the Sandwich Islands, came unexpectedly into the harbour for refreshments. We had long been anxious to introduce the Gospel into the Marquesian Islands, first by means of some pious natives from Tahiti, as introductory to the sending of some missionaries. The captain informed us, that after delivering up his charge at the Sandwich Islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich Islands, was, indeed, by a circuitous route; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of missionary exertions in the South Sea Islands, might be of essential service to the Sandwich Islands, and having no expectation of being able to reach the Marquesas by any way more favourable,—we were induced to believe, that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to embrace the opportunity. Mr. Ellis, one of our valuable missionaries stationed at Huahine, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the Gospel in the Marquesian Islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view, but to return again in three or four months, to his field of labour in Huahine. On reaching *Oahu*, your missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs with their wives, were invited to reside, during their continuance, at the house of the king of *Atuai*, who was here at the time.—This was in consequence of the brother-in-law of one of our chiefs being in the service of the king of *Atuai*.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Robert Ralston, Esq. a donation from Mr. James Black, for the Contingent Fund - -	$3 00
Of Rev. John W. Scott, a quarter's rent for do. - - -	87 50
Of Rev. Isaac A. Ogden, from Cape May Church, for do. -	2 87
Of Mr. James Crowell, from the Sixth Presbyterian Church, for do. - - - - - -	20 00
Amount received for the Contingent Fund - -	$113 37
Of Mr. John M'Mullin, his fourth instalment for the Permanent Fund - - - - - -	10 00
Of Mr. John Breckenridge, the first instalment of his three years' subscription for the Oriental and Biblical Literature Professorship - - -	50 00
Of Rev. Dr. Palmer, per Captain Bunce, on account of the subscription of William Eddings, Esq. of Edisto Island, S. C. for the Southern Professorship -	200 00
Of Rev. Dr. Samuel Miller, the first set of a Bill of Exchange in favour of the Treasurer, payment has been received, and the money remitted to Dr. Miller, for a particular student -	150 00
Total	$523 37

Literary and Philosophical Intelligence.

We are very much gratified to be informed by the London Literary Gazette, received here on the 27th ultimo, that there is a strong probability that Captain Parry has at length succeeded in passing through the polar seas to Icy Cape in the North Pacific Ocean. The information was brought by some Russian fishermen, who had seen some of the party, and who were examined on their return home separately by some magistrates: it was then communicated officially to the British government. We are aware that the whole report has been contradicted by some English editors; but we have seen the reply of the Literary Gazette, which we think still renders the information probable.

Professor Nevi has been employed by the Emperor of Russia to make researches in the steppes of Independent Tartary, and to examine the course of the Oxus, and the towns of Balk and Samarcand. The expedition will extend perhaps as far as the Lake Saisan. Ambassadors have been previously sent to prepare the way in these countries, which are so little known; there is reason to think, that at least much geographical knowledge will result from the expedition.

That public-spirited nobleman, Count Romanzoff, who fitted out, at his own expense, the expedition under Kotzebue for circumnavigating the globe, has sent out travellers to cross the ice from the eastern coast of Asia to the western coast of America.

Professor Rask, of Copenhagen, the author of an Icelandic and Anglo-Saxon Grammar, has been for some time studying Sanscrit at St. Petersburgh, with the view of proceeding to the Birman empire, to study the Pali language, and the sacred books of the Buddhists. He proposes to inquire into the origin of the languages of the north in the mountains of Caucasus.

Magnetism.—M. Hanstæn, of Sweden, has made some remarkable discoveries with respect to the magnetism of the globe, by means of a small oscillating instrument, consisting of a magnetic steel cylinder, suspended by a very fine silken thread, and enclosed in a glass globe. The principal of these discoveries is, that the intensity of the earth's magnetism is subject to daily variation; that it decreases from the early hours of the morning, till about ten or eleven o'clock, which is the period of its *minimum;* that it then increases until about four in the afternoon, and during summer until six or seven in the evening; that it again decreases during the night, and returns to its *maximum* about three o'clock in the morning.

T. Lacour, the director of the free school of design and painting at Bordeaux, has published an important Essay on Egyptian Hieroglyphicks. He has adopted for his motto the following passage from Clement of Alexandria: "Sunt Hebraïcis similia Ægyptorum ænigmata." Indeed the whole of his system is comprehended in those few words. The author's opinions are more fully developed in the following paragraph of his introduction: "About twelve years ago, the examination of some Egyptian hieroglyphicks suggested to me the idea of analyzing the Hebrew language, and of comparing the primitive elements of that language with those of the hieroglyphicks. This comparison the more strongly excited my curiosity, as I was convinced that the Hebrew language was very nearly the language which was spoken in Egypt at the period when the Israelites, under the guidance of Moses, left that country, after having sojourned in it above four hundred years." A little further on, M. Lacour adds, that he is persuaded the Hebrew language was in Egypt the sacred language, the language of the mysteries and symbols; and that he is equally satisfied that what is called the Copt was, on the contrary, the language of the lower orders of the people and of idolatry.

The labours of M. Champollion, jun. on the Egyptian Writing, advance progressively, and furnish new results which are interesting both to archæology and historical criticism. His alphabet of the Phonetick hieroglyphicks, by means of which he has read on the monuments of Egypt the names of Greek or Roman emperors, has just been confirmed and extended by applying it to more ancient monuments, the date of which it also serves to fix. We can already state, that guided by this hieroglyphick alphabet, M. Champollion has discovered and read the names of the Pharaohs, that is to say, the kings of the Egyptian race, carved on the great monuments of the first style. These names are, 1st, those of the five kings of the sixteenth dynasty; 2d, of Amasis, Chébron, Aménophis I., Amersis, Misphrès, Misphragmuthosis, Tuthmosis, Aménophis II., Horus, Ramessès I., Rathoris, Ramessès II., Aménophis, or Ramessès III., of the eighteenth dynasty; 3d, of Ramessès IV. the great, Ramessès V., Aménophis, and Ramessès VI., of the nineteenth dynasty; 4th, Smendès, chief of the twenty-first

dynasty; 5th, of Sésonchis and of Osorchon, of the twenty-second dynasty; 6th, of Osorthos, of the twenty-third dynasty; 7th, of Psammitichus I., Néchao, and Psammitichus II., of the twenty-sixth dynasty; 8th, the Persian king Xerxes; 9th, lastly of the Pharaohs.

LIST OF NEW PUBLICATIONS.

Antiquities of the Jews, carefully compiled from authentic sources, and their customs illustrated from modern travels, by William Brown, D.D. Minister of Eskdalemuir. To which is added, A Dissertation on the Hebrew Language, from Jennings's Jewish Antiquities. Philadelphia, vol. 1st, 8vo. pp. 631.

Justina, or the Will; a Domestic Story. New York, 2 vols. 12mo. pp. 483.

Institutes of Biblical Criticism, or Heads of the Courses of Lectures on that Subject, read in the University and King's College of Aberdeen. By Gilbert Gerard, D.D. Professor of Divinity, and one of his Majesty's Chaplains in Ordinary in Scotland. Boston, pp. 435.

Wilderness, a Tale of Braddock's Times. New York, 2 vols. 12mo. pp. —

The Steam Boat. New York—pp. 187, 12mo.

A Compendium of Cattle Medicine, or Practical Observations on the Disorders of Cattle and the other Domestick Animals, except the Horse. With a series of Essays on the Structure, Economy, and Diseases of Horned Cattle and Sheep. By James White. Philada. 12mo. pp. 233.

Journal of the Private Life and Conversations of the Emperor Napoleon at St. Helena. By the Count de Las Cases. Vol. 2d.

An Answer to O'Meara's Napoleon in Exile; or, A Voice from St. Helena. From the Quarterly Review for February, 1823. New York, pp. 71.

View of Publick Affairs.

Although the intelligence from Europe during the last month has been very interesting, it announces no important change. The most striking event is the violent expulsion from the French Chamber of Deputies of M. Manuel. This intrepid Liberal opposed the war with Spain; and in proof of the impolicy of foreign interference, alluded to the death of Louis XVI., and was supposed to justify his execution. The tumult that instantly arose was so great, that he was not allowed to finish the sentence he had begun to utter, and could not be heard in his defence.—The President was unable to restore order, and the sitting was adjourned. M. Manuel was afterwards expelled by the votes of the majority, but refused to yield to any thing short of absolute force. A company of the National Guard was introduced for this purpose, and refused to execute the orders it had received,—which were eventually carried into effect by another party of soldiers, and the deputy was literally dragged from the chamber. The sensation produced by this throughout France has been very strong, and appears to have greatly alarmed, and in some measure disconcerted, the French government. We should not be surprised if the attempt upon Spain should be at an end before the French army pass the frontier; and yet we have not forgotten what took place in regard to the invasion of Naples, and how completely the editors of publick prints in Britain, as well as in this country, were mistaken in regard to the true state of things in that country, and in their sanguine anticipations of what would be the result of a warfare against freedom. The truth is, we do not know the real state of things, and particularly the state of the publick mind, on the continent of Europe. From the views which we entertain at present, it would seem to us that nothing but a foreign force in France itself, could insure to the Holy Alliance the operation of the French armies in the crusade—for such it really appears to be—against Spain.

We have received from England and from Spain direct, information that a French regiment had deserted to the Spaniards—and that general Mina is about to invade France, with his vanguard composed of three thousand Frenchmen, bearing the tri-coloured flag. This is not improbable, yet the asserted fact wants confirmation.

Portugal has resolved to make common cause with Spain; and if her own destiny were not, as it is, inseparably connected with that of her neighbour—she would be justified by the fact that a counter-revolution, which has broken out in some of the provinces, has undoubtedly been prompted, if not altogether caused, by French intrigue and influence.

The expression of publick feeling throughout Great Britain, continued to be as strong as ever in favour of Spain. The opposition have, however, accused the ministry of endeavouring, by means of Sir William A'Court, their envoy, to promote

dissention in the Cortes, and in the nation at large. This we do not credit. Yet the charge, in connexion with the circumstances on which it is grounded, possesses some plausibility. Whether the whole is a party fabrication, or something more serious, time must decide.

For ourselves,—the skeptick's sneer notwithstanding,—we avow, that while we would avoid any thing like confident prediction, we are disposed to form our judgment of what is most *likely* to happen in the affairs of states and kingdoms, from their national acts and measures, as being either in harmony with the moral law of God, or in violation of some of those grand principles of equity, justice and benevolence, on a regard to which the happiness of the whole human race depends. Now, with this rule of judging in view, and in view also of the well ascertained fact, that France especially, and Spain and Portugal in degree, are extensively prosecuting the infernal African slave trade, with the connivance and approbation of their several governments, and in violation of solemn treaty stipulations, we do anticipate that these nations are about to be severely scourged in the providence of God. In what way or to what extent this scourging is to take place, we presume not to say. But their dreadful moral pravity and inhumanity, in the particular we have mentioned, damps all our cheering expectations that they should speedily find themselves in a state of prosperity, happiness, and peace.—"Shall not the Judge of all the earth do right"—and will he give liberty and social blessings to those who are taking them, as far as they can, from one whole quarter of the globe?

The Greeks, we are happy to observe, appear by the latest and most authentick accounts, to be gaining a complete ascendancy in the Morea or ancient Peloponnesus. Indeed it would appear that their conquests in the Peninsula have left them in almost the undisturbed possession of that part of the land of their fathers, and that they are driving their oppressors out of the more northerly parts of their country. The ways of Providence are often mysterious. We certainly think that guilt rests on the nations of European Christendom, in not preventing, as it seems to us that they might, the horrible atrocities which the Greeks have suffered from the Turks: and to the existing generation these sufferings have indeed been extreme and awful. Yet if the Greeks establish their liberty without any foreign aid or interference, it will afford them an opportunity infinitely more favourable than they could otherwise have enjoyed, to consult their social happiness, and to establish a government most conducive to their lasting prosperity and peace. We hope that the Holy Alliance, after leaving them to struggle against their oppressors, will not undertake to dictate to them, if they shall become free. Yet this is by no means beyond the region of probabilities.

In looking from the old world to the new, we still observe the greater portion of the southern part of our continent in such a state of convulsion and confusion as to leave us much at a loss to conjecture, not only *when*, but *how* it will terminate. Colombia we consider as having established its independence, and a government which in its main features promises to be stable; and it is with much pleasure we remark by the latest advices from Europe that Great Britain is about to recognise in Colombia an independent state, and that Spain is likely to consent to this recognition, and probably to declare what she has hitherto claimed as her South American colonies, to be free and independent states. How, indeed, can Spain and Portugal consistently maintain their right to change their government at their pleasure, while they deny this right to regions of country in America, in comparison with which they are inconsiderable in territory, and in a few years must be so in population?

In Mexico it would seem that the empire of Iturbide has come to an end; and if, as is stated in the publick prints, he has escaped with his life and a large part of his wealth, we think he ought to consider himself as peculiarly fortunate. If any thing could appear strange which takes place in these regions, we should think it so, that a large majority of the Portuguese in the Brazils, seem dotingly fond of regal state and absolute power, at the very time they have refused to submit to it, as claimed to be exercised over them by the mother country, and when the mother country herself is forming a representative government. We suspect that the time will come when it will be found that emperors and kings cannot exist in any part of the American continent.

We turn from the disturbed and hazardous state of other nations and people—from "wars and rumours of wars"—to our own free, and peaceful, and comparatively happy country. Something yet remains among us of the baneful spirit of party; passionate and greedy contentions for office and emolument occasion some inquietude and vexation; the piratical depredations committed on our commerce in the West Indies are not yet terminated; and the savage spirit of duelling, our nation's reproach and shame, is as vindictive and murderous as ever. Yet these evils affect but a small part of the community, and—except in the matter of piracy—those chiefly who choose to be affected by them. So happy a population, in mass, as that

which is found in the United States, exists not elsewhere, we verily believe, on the face of the globe. We would desire to say this, not in a spirit of boasting, or so as to indulge in ourselves or cherish in others, that national vainglory, with which we fear our country is sometimes too justly charged; but we would say it with a sincere desire to promote in ourselves and in our readers, a sense of our great indebtedness to the Sovereign Disposer of all events, who, without any meritorious claims on our part, "hath made us to differ." We would say it as a reason why we, as Christian advocates, should earnestly plead with our fellow citizens to be unfeignedly and humbly thankful to the God of providence and grace, for the innumerable blessings, both of a temporal and spiritual kind, which He "gives us richly to enjoy."—Let us be mindful that our obligations are great, and that our responsibility is high. Let us be sensible that our gratitude ought to be manifested by deep repentance for our many sins, by an immediate renunciation and dereliction of them as individuals, and by doing all in our power to promote reformation among others in whatever is offensive—and much there is among us highly offensive—to Him "who is of purer eyes than to behold evil, and who cannot look on iniquity." Let us feel our obligations to abound in all the works of charity, piety, and benevolence; to pray for, and endeavour to promote the revival, in every part of our land, of a pure and undefiled religion, and to extend the blessings of the gospel to the heathen and the Jews; to sympathize truly with those who are destitute of the blessings which we enjoy; and earnestly to supplicate the throne of mercy, that wars may speedily cease to "the ends of the earth;" and the time come, when all the kingdoms of the world shall "become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

TO READERS AND CORRESPONDENTS.

ATTICUS will appear in our next.

A VISIT TO THE HOVEL OF POVERTY, and REMARKS ON THE ATONEMENT, *with special reference to its extent*, are under consideration.

The course which Andrew Anthropos has suggested in his note, shall, in his case, be pursued.

We intended, and fully expected to give, in our present number, a review of Professor LINDSLY's sermons, recently published. We are, however, obliged to delay this review, with some notice of several other sermons, till the coming month.

We do not well know how to make a communication which we find it necessary to make, in the manner most proper for ourselves, and the least likely to be offensive to our Correspondents. We think, on the whole, that *a plain matter of fact statement* will be the best.—A part of those who favour us with literary contributions for the Christian Advocate, write so bad or so careless a hand, and crowd the pages of their interlined manuscripts so closely, and take so little pains with their compositions altogether, that to decipher, correct, and prepare them for the press, is a labour which we cannot engage to continue. We propose, therefore, to discontinue it, as soon as we shall be furnished with a sufficient quantity of communications, more legible and better digested: and we are happy in believing that relief is approaching—slowly indeed, but yet sensibly. At present, the complaint we make does not relate to *much more than half* of those who endeavour to help us with their literary labours. We take pleasure in acknowledging that some of the pieces which are sent us, are written in a fair hand, on letter paper, or on foolscap folded in quarto—that every other page is left blank, and a suitable margin is allowed to that which contains the manuscript—and that evidence is not lacking that a good portion of *limæ labor* has been employed on the composition, before it left the hands of the authors—*O si sic omnia!*—And that this, on the present occasion, may not prove altogether an idle wish, we beg to suggest to our writing friends, particularly to those who have not yet formed inveterate habits, that they cannot better

consult *their own improvement*, than by studying accuracy and neatness—to say nothing of elegance—in all they write. Good composition must always proceed from clear and orderly thinking, and from a judicious selection and collocation of words; and nothing tends more directly to invigorate and improve the intellectual powers, than a habit of such thinking, and frequent endeavours to express it with perspicuity, precision, and strength.

A gentleman who was educated at the University of Edinburgh, nearly half a century since, once told us, that in his time, at that university, it used frequently to be mentioned as a strong proof of the *facility* with which David Hume made his various publications, that he could send the *third* transcript to the press. We know, indeed, that the habits of composition are very different, in different persons: that some compose, much more than others, in their minds, before they put any thing on paper. We have heard too, oftener than we could have wished, of the wonderful rapidity and accuracy with which Dr. Johnson could write and print—sometimes without even reading over what he had hastily penned, or dictated to an amanuensis. Be it so—only write as well as he did, and no one certainly will have a right to complain of the manner in which you effect it. But of this be well assured, that Dr. Johnson must not be made the standard for common minds. He could do with ease, what most men, of excellent talents too, will never be able to achieve. Yet even he, never did what idlers and sciolists plead as a justification for themselves, till he had acquired the power of doing it, by much and laborious thinking, and by long and rigorous habits of correct expression. And it is, perhaps, not generally known, that a comparison of the first edition of his Rambler with the last, will show that he altered and corrected a great deal, and always for the better, as that celebrated work was passing from one impression to another.

In general, we are not to expect excellence in hasty composition. It is usually the product only of patient and mature thought, the expression of which has been rendered just by a careful revision and correction. A young writer, especially, ought never to think of publishing a first copy. After that copy has received all the emendations and improvements which he can give it, he should transcribe it fairly; and this transcript itself will usually need as many changes and interlineations, as ought in all reason to be left, for the trial of an editor's and a printer's patience.—We did not intend to say so much on this subject, when we entered upon it. But we have allowed ourselves to go forward, from the full conviction that it is not an unimportant subject. Many of those who write with a view to publication, seem to have no conception of the pains which they must take, if they ever write what will be worth the reading—or what will actually be read. One object of our work is to promote literature, in subserviency to religion. And we verily believe that we should render a most important service to religion, if we could induce those who discuss its sacred topicks publickly, to do it in a manner more worthy of their hallowed theme.—Not surely with wordy declamation and gaudy ornament, but with chaste simplicity, lucid statement, and natural gracefulness. There is a sad want of this in our country, in many of those who write and speak on religious subjects: and if our humble labours may have any influence in producing a change for the better, the best of causes will be served, and all concerned will be profited.—*We* certainly shall be relieved from a portion of drudgery, which we have lately found in no small degree oppressive.